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CHRISTIAN WORK

THROUGHOUT THE WORLD.

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VOYAGES OF THE CANDACE TO THE EAST COAST OF AFRICA.

IN the October of 1853, the Hermannsburg Church deputed sixteen brethren to be its first missionaries to the heathen. Of these, six were to be preachers, two catechists, and the rest colonists. Their destiny was the East Coast of Africa.

Nothing that human foresight could suggest was left undone to secure success. Bishop Gobat, of Jerusalem, who had laboured in Africa, was written to for advice; and so was the missionary Krapf, but no answer was received to either application. On the other hand, the English Church Missionary Society supplied letters to their missionary at Mombas, and to Major Hamerton, at Zanzibar, and the English Colonial Minister recommended the Governor at the Cape and the English consuls at all other stations of the East Coast to treat the missionaries as though they belonged to England, and to further their efforts to convert the natives as much as lay in their power. The Danish consul at the Cape wrote word that East Africa was the most hopeful of all missionary fields: everything, in short, seemed to promise success.

Towards the end of January the ship lay in Table Bay, where the brethren spent a month, and then proceeded to Natal, where they passed a fortnight pleasantly among the German colonists, of whom several were Hanoverians, and set forth on their onward way, full of good courage.

Unfortunately, the time of year was most unfavourable, and the Candace was driven by the prevalent west wind far into the Indian Ocean. After sailing too far north, and mistaking the Island of Pemba for that of Zanzibar, they at length reached the latter at Easter, 1854.

Now, then, began their perplexities. They had received directions to settle down amongst the Gallas. According to the reports of Krapf, this great East African tribe offered a most important scope for missionary labour, and the Hermannsburg Church believed itself called to bring the Gospel

within their reach. The Gallas, however, inhabited the interior; the sea-coast being under the dominion of the Imaum of Maskat, an Arab and Mussulman, who had his residence at Zanzibar. Without his permission, it was known that no foreign ship might touch at any place on the coast; but the missionaries were encouraged to hope that circumstances were propitious to them, the Imaum having lately, during an expedition that he had made against certain rebellious tribes, everywhere proclaimed that the English were his good friends, and their Queen his beloved sister; and further, had announced his intention of shortly rebuilding a decayed town on the coast called Melinda, which had formerly belonged to the Portuguese. Now this Melinda was the one point at which the Gallas territory ran down to the sea, and which, accordingly, the missionaries were most anxious to reach. Everything, they thought, looked well; but the Lord had determined otherwise.

Zanzibar is a thriving trading station, with a permanent population of about 6000. It often has at the time of the north-east monsoon an influx of from 30,000 to 40,000 strangers. Its chief traffic is in the hands of Indian Mussulmen, but of late years German merchants as well have settled there. No sooner had the Candace appeared in the roads than four of these came on board with the most discouraging tidings; the Imaum, they affirmed, had expressly forbidden any European missionaries to enter his dominion, one of them having, he considered, played him false in political matters. The brethren then determined to appeal to the English consul, who confirmed the unwelcome news, and recommended them to desist from their purpose. They next presented themselves before the son of the Imaum, who was governing in his father's absence, and obtained from him permission to go to Mombas, and a promise of protection there, but he positively prohibited their touching at the main

land, even to see Rebmann the missionary, belonging to the English Church Missionary Society, who was settled then a very little way from Mombas. Although the distance between Zanzibar and Mombas is only thirty miles the Candace was five weeks getting there, so unfavourable was the wind. When at length the missionaries did arrive, and make their appearance before the Arab governor with the request to settle for a while in Mombas, while some of their party went over to confer with Rebmann, they were flatly denied. They appealed to the leave granted them at Zanzibar, but in vain; they had brought no written permission, had trusted to the promise of a messenger being sent over to explain matters—and so indeed one had been, but he was not heeded, and the inhabitants refused to hire rooms to the brethren, who could only obtain leave to send a letter to Rebmann, inviting him to come and see them. He came, but he utterly failed to mollify the Arab governor, and for his part strongly advised the brethren to turn back again and begin their mission at Natal.

It may readily be imagined how mortified they were, but the wisest course would have been to submit. Three of them, however, had no inclination to do so, and, without asking leave, set off on a short expedition into the interior, hoping to reach a free tribe, the Pakoneo, and request permission for the sixteen to settle down among them. They never reached the Pakoneo settlement, which was too far off, but they did make their way to Rebmann's station, who was by no means pleased with their adventurous spirit, and entreated them to go back to their ship. There was no help for it, and they reluctantly did so. But as soon as the governor found that his orders had been disobeyed, he at once ordered them out of the harbour. The wind was so contrary that they could not get out, and the natives had to tug them into the open sea. A council was now held as to what was to be done next, and finally it was decided to return to Natal. Wind and waves were again against them, they had a wretched passage, and, to add to their disaster, the captain treated his crew very severely, and the brethren having taken part with the men, he left off attending their religious services, and gave them a bad character at Natal, which they reached early in August, and where, through the intervention of the missionary Posselt, they succeeded in purchasing a farm, and settled down to preach the Gospel to the Caffres around. In Hermannsburg there was great disappointment. The decision of the brethren was not approved; it was thought that they should at all risks have forced their way into the interior. However, no reproaches were made them, and it was determined to postpone for awhile the conversion of the Gallas.

The next attempt was made in the autumn of 1857, when twelve more brothers were ordained preachers. Out of these it was resolved to send out three, and the candidates for the mission were requested to come forward—no one did so,—all

were alike ready, they promised to go if they were sent, but sent they would be. Accordingly three were chosen, and three colonists appointed to accompany them, besides which they were to take with them from Natal one of the brethren of the former expedition who was familiar with the Caffre language, and it being believed that all the tribes on the East Coast belonged to the Caffre race,—he was to serve them as interpreter.

They were then to seek to settle amongst the Pakoneo near neighbours of the Gallas, and from thence to penetrate into the interior, a large well-built boat being sent out with them for the navigation of the river Dana, which boat they were to retain, their interpreter returning in the Candace to Natal. If, however, they could not effect a settlement, they were all to betake themselves to Natal.

Such was the new plan, and accordingly the Candace sailed on the 17th November under the command of another captain, and reached on the 18th of February, 1858. They arrived at Port Natal, but the plan of taking the brother from Natal with them fell through. The Missionary Posselt, however, sent out with them two young Caffre converts of his, believing that the sight of these natives would help them to win the confidence of others, and that they would be useful as interpreters, which proved a mistake. All precautionary measures having been taken, the Candace again set sail on the 31st of March, 1859, for East Africa.

It was again the time when the south-west monsoons blew and their voyage was at the beginning a very stormy one. A sailor fell overboard and could not be rescued, but after that disaster the weather mended and they pursued their course successfully to the Bay of Formosa, into which the river Dana flows. Krapf (who, however, had not been there himself) had written word that, "The great extent of this river, which is navigable far into the interior, the peaceful disposition of the Pokonco, the absence of slavery in the interior, the fruitfulness of the region, and several other circumstances all tend to make this river of the utmost importance more especially as regards missionary settlement." Accordingly this bay was the goal to which the Candace "should be sent."

It is true that the country belonged to the same obstructive Imaum at Maskat, but the plan on the present occasion was, not to ask permission from him, and accordingly the ship gave the go-by both to Zanzibar and Mombas, and cast anchor in the Formosa Bay on the 16th of April. The brethren as they raised their 'Ebenecer' 'felt like swallows who had found their nest.' That very day they wished to explore the Dana in their boat, and early on the morrow they set off. They found indeed an arm of the sea, and followed it for some miles into the interior, but when the ebb tide set in, the boat ran aground; their being no hope in that direction, they tried a southerly course with the same result. They landed and climbed tall trees in hopes to discover

traces of human habitations, but there was nothing to be seen but impenetrable jungle on every side. For fourteen days they exhausted themselves in efforts to navigate this arm of the sea in their smaller boat, and to force a way through the trackless jungle, but in vain. On the 30th of April, much cast down, they quitted the Bay of Formosa.

But where were they to go next? The wisest course seemed to be to get as much as possible out of the reach of the Imaum of Maskat. Northward lay the country of the Somali, said to be an offshoot of the Gallas, a free people not exclusively Mohammedan. Perhaps, too, the missionaries might get that way at the northern branch of the Gallas themselves. At all events, it was resolved to sail to the north, and, as their chart showed a spacious bay at Ras Hafun, thither they would go. After a week's sailing the captain announced that Ras Hafun would soon be in sight; but the next morning a black hill rose like a cloud before them, and they discovered that they had missed their reckoning, and that the Candace was lying off the north-east extremity of Africa,—off Cape Guardafui. However, they would not be disheartened: here, too, there might be Somali, and they determined to land at a village on the shore. They found, indeed, that the inhabitants were all Mussulmans, but they were friendly, and offered horses to take the brethren into the interior. Two accordingly set out with a turbaned escort, but, after wandering over a thinly-populated country, and finding that the few inhabitants there were all worshippers of Allah, they lost heart and returned to their ship.

There they found two of their party sick of fever. The heat was insufferable: the only chance of recovery seemed to be to leave the coast. They resolved to go to Zanzibar, and see what was to be done with the Imaum. But they had a disastrous voyage; their stock of water was found too low to last till they could reach Zanzibar. The captain therefore determined to run to the island of Bernt in the Red Sea. Three days they struggled in vain against wind and waves, they had to put back again and try to get water at the Sechelles. One of the sick brethren died, the other prepared to follow. They were being driven further and further from the east coast of Africa; when they had passed the equator there came a change of wind, much rain fell, they were able to fill some barrels with water, and the result of the council they now held was to return to Natal. Again the wind changed—impossible to reach Natal. They believed this to be an indication of the Lord's will that they should go to Zanzibar, to which the captain made no objection, and touching at the Mauritius, where their sick brother was taken into an hospital, the four others with the two Christian Caffres, at length succeeded in reaching Zanzibar.

Here they found the missionary Rebmann, who received them in the most brotherly manner; things had changed in the last four years. The old Imaum was dead, the English consul dead also; the new

consul was on the point of arriving. Rebmann believed that the brethren had come at an auspicious time. After much earnest deliberation it was resolved that the two ordained missionaries should remain at Zanzibar, and learn the Suahili language, which was that spoken throughout the coast territory of the Imaum, while the two colonists and the Caffres returned to Natal, as nothing could be done as yet in the way of colonising:—the gospel must first prepare the way. So it was arranged. The two brothers found a dwelling in the town, and set to work to learn Suahili.

But this did not go on long. The new consul proved like-minded with his predecessor, and would have nothing to do with this Hauoverian Mission, while the Imaum declared that he would not allow the brothers to leave Zanzibar, where they might settle [and teach if they liked, the consul adding that if they were allowed to go into the interior, sects of every kind, and Catholics as well, would be wanting the same privilege. And it was into the interior that the brethren's hearts were set upon going!]

Meanwhile an article had appeared in a Bombay newspaper setting forth the principles of the Hermannsburg Mission and reporting the address of the King of Hanover to their missionaries before they sailed. This article Rebmann sent the English consul, with an earnest appeal to his Christian principles. However, though he was interested by it, he still affirmed himself unable to advance their cause; the land being in a disturbed condition and requiring to be prepared by commerce for Christianity. The brethren, therefore, considered it best to leave Zanzibar, though they did so very reluctantly, the more so as they heard from Rebmann that a general desire for the Gospel seemed awakened amongst the heathen tribes they had so desired to reach.

They were, however, then thought to have some consolation in taking with them some young Suahili natives, who professed a desire to journey with them "that they might learn the Book." But these were sad rogues, soon inquiring how much money they were to have for their pains, and when they were set to rights on that head, their ardour for travelling disappeared. Two, however, remained, and as their sincerity had been as much as possible tested, and their mothers' consent obtained, they sailed in the Candace, the brethren hoping they might at a future time prove instrumental in effecting their own admittance into East Africa. But these young fellows of about seventeen happening casually to mention that they had left wives at home, occasioned grievous perplexity, it being plainly foreseen that they would want to take others in the next country they came to. Meanwhile the brethren wrote of them to Hermannsburg as follows: "Will these be, peradventure, occasions of a third attempt to visit East Africa? The Lord will determine: meanwhile, we do all we can to lead them to Jesus. And should we be called to return to the work we are now forced

to relinquish, we shall do so joyfully, for our bodily strength is unbroken by our difficulties, and our heart beats as warmly as ever toward the tribes on the East Coast, nay, they seem even endeared to us by the failures and disappointments we have hitherto experienced."

Neither in Hermannsburg was the scheme relinquished, and a letter from the missionary Reibmann, received in 1861, was well calculated to rekindle the old ardour. We give some extracts from it :

"It is now a year since I announced a dawning light in East Africa, and I have now the high delight, as the only watchman 'from beyond the rivers of Ethiopia' (Zeph. iii. 10), to announce to you that the dawn has brightened into day. *In other words East Africa is at length thrown open.*

"The secondary causes of this opening of the long-closed door are remarkable, and remind us of John xi. 48. One of the reasons why the Arab authorities at Zanzibar opposed the second attempt of the Hermannsburg brethren to reach the continent, was that if such permission were given, it was well known that a number of Roman Catholic missionaries from La Reunion would claim the same privilege. East Africa, therefore, was to be resolutely closed against the Germans, but the Catholics were not to be so defeated. As yet it is true that they have only got to Zanzibar, where the Hermannsburg Mission might also have remained, but they will not be satisfied with this, and it is plain that the barriers are now less defined, or indeed, that in one direction there are none, for no one knows exactly where the western confines of the Zanzibar dominions are. Now the west is the most influential direction for us, for there are millions of heathen there, and we only need to use the Zanzibar dominions as a way of ingress and egress—which is of course an essential to missions in the interior. Now I must communicate to you the long desired

permission thus to use it. The English consul, Colonel Rigby, an energetic man, who has procured liberty for 4950 slaves, and in three years done more for East Africa than his predecessor did in twenty, wrote to me in February, 1861, as follows :

"I forget whether I have told you of the colony of Jesuits, sisters of mercy, &c., brought over here by a French commodore. I have requested the same privileges for English subjects, and the Sultan consents. Thus any missionary or school-teacher desirous to settle in any part of the Zanzibar dominions is henceforth authorised so to do, without further appeal to the Sultan, and I hope that Pastor Harms will soon establish a missionary station here."

"Nothing can be more explicit than this, and, as the last sentence proves, the permission extends to German as well as to English subjects, provided only they be under English protection.

"I shall now be no longer the only missionary in East Africa. True, Catholic missionaries from La Reunion will be the first to come. But the Lord of the Vineyard will send the right labourers into the vineyard in due time."

Accordingly, in the November of 1861, the Hermannsburg Church ordained twenty-one young men as missionaries to the heathen. They were informed in the ordination charge how at length the door to the Gallas seemed opened, the Sultan having allowed free access to the whole coast, and that Superintendent Hardebrand of Natal having been already written to on the subject, it was very possible that some of them would be commissioned to take the Gospel to the Gallas; in which case those who were the Lord's would rejoice to be sent, spite of the savage nature of the people and the dangers of the climate, while they who loved themselves more than the Lord would shrink back from the enterprise.

JEWISH FESTIVALS IN LONDON.

AMONG the sights and scenes of the great metropolis which strangers are wont to visit and examine—some rich in antique and historic grandeur, and others suggestive of world-wide commerce, accumulated wealth, the progress of science, architecture, and art, of regal grandeur, and national power—there is one spectacle which is but rarely sought after, and, for the most part, unknown even to Londoners themselves, and that is a Jewish synagogue. And yet it is specially worthy of attention, and is sure to affect and impress every thoughtful and Christian mind. Even on the ordinary Jewish Sabbath, the place, the people, the ceremonies are worthy of studious attention. But how much more is this the case when one of the great fasts or feasts prescribed by the Jewish ritual is being observed. The present writer has lately visited a number of the London synagogues on two different occasions,

the one being the last and great day of a solemn Jewish fast, namely, the Day of Atonement so called, while the other was the closing celebration of the Feast of Tabernacles.

The Jews have two sorts of years; the civil year, commencing in the month *Tishri*, in which we are told the world was brought into existence, and the ecclesiastical year, beginning in the month *Nissan*, in commemoration of the departure of Israel from Egypt. But it is with *Tishri* that we have now to deal in connection with its first ten days, the first being the Jewish New Year's Day; but both the second and the first receiving in the Jewish calendar the name of *Rosh-Hannah*, and the closing day, the tenth of the month *Tishri*, being the Great Day of Atonement. What awe and anxiety pervade the hearts of multitudes of Jews all over the world at this sacred season; and how sedulously are the

prescribed ceremonies carried out even by those who are at other times negligent in their attendance on the synagogues! The orthodox Jew, with his known submission to Rabbinical authority, may well be anxious. For on New Year's Day (as he has been taught from childhood, and as is deeply impressed on his mind), the destiny of every Jew is determined by the Creator and Judge; He weighs in the balance the merits and demerits, the virtues and vices, the obedience or shortcomings of each and all,—those whose demerits preponderate are sealed to death, those whose merits preponderate are sealed to life; but those whose merits or demerits are equal are delayed, or relieved, until the Day of Atonement. In the meantime, if they repent they also are sealed to life; but if not they are sealed to death. On account of which the first day of the month is emphatically called *Yom Haddin*, that is, Day of Judgment. For eight days previous the strictest and "most pious" Jews rise at four o'clock in the morning, go to the synagogue, and there recite prayers, or rather poems, called *Lelichoth*, that is, forgiveness. These days are also kept as days of fasting.

I must pass over the ceremonies of the first and second day of the Jewish year, on which last, the first blowing of the *shophar*, or ram's-horn, preceded by a special prayer and thanksgiving, takes place, amid a crowded attendance and solemn stillness. I proceed at once to the Day of Atonement, on the morning of which I am accompanied by a Christian Jew, long a student of the Talmud, and rich in Rabbinical lore. I am conducted by him to the door of the "Great Synagogue," which, above all others, is the resort of English Jews of wealth and of position. Shall we find entrance to-day? My companion has doubts on the subject, which are soon resolved, for after entering the vestibule and opening a door leading into one of the aisles, and embracing in one rapid glance a novel scene and a strange congregation, a door-keeper approaches and says, "Not to-day—no admission to-day." On all other days the Gentile may enter; but on this day, it appears, the foot even of an Englishman, whose country shields and cherishes the long-persecuted race, would be a profanation. But my friend says, "Let us try the Portuguese Synagogue." And thither we repair. Here, taking care to remain covered (for the taking off of the hat would be regarded as an act of irreverence and insult), we find ourselves within the synagogue, standing behind a barrier, which separates us from the congregation. What a spectacle! Here is a people, most of them natives of Portugal, the direct descendants of the men who first settling in Spain, afterwards driven out of it by Romish bigotry, in the reign of Ferdinand and Isabella, found a refuge for a short period only in the Iberian Peninsula, and who had previously done so much, as physicians, as linguists, as men of science, to benefit mankind, and even, as is admitted, unconsciously yet really had been pioneers of the Protestant Reformation. The Portuguese

Jews have a ritual somewhat peculiar. Now, however, we see them all engaged in the same worship and service common to the Day of Atonement, as it is observed throughout the world. Here are gathered men, youths, and boys; each man wearing a *praying robe*, or scarf, round his shoulders, and holding an open book in his hand; sometimes, and for the most part, the people sit, and with a low murmur repeat the prayers and follow the chanter, who, with several Rabbis, stands on an elevated platform, each with a large service-book open before him. Suddenly rising at times, the whole assembly bursts forth into loud, measured, musical utterance; then succeeds silence, while the Rabbi alone reads; and anon is heard the sweet treble of boyish voices united with the deep bass of manhood, in responsive antiphony, or in the utterance of that old Hebrew word, which is now incorporated with every written tongue within the boundaries of civilisation, "Amen!"

But other synagogues are yet to be visited, and so we pass on through streets where the shops shut up, and private houses with the old-fashioned shutters outside, excluding the light of day, tell us that we are in the very heart of the Jewish quarter in East London. Turning down a narrow street we suddenly find ourselves in front of a noble building—it is the "New Synagogue." Access is readily found here; nay more, after being looked at, not unkindly, by one zealous worshipper, a copy of the service-book—Hebrew on the one page, and a German or English translation on the other—is politely handed to us. There is, as in the other two synagogues, a great congregation. Below there is not one seat unoccupied—the "chief seats" by the stewards, the wealthy magnates, and those who "love to be seen of men." Behind the barriers and under the gallery are Jews of the poorer sort, and a number of youths, all taking part in the recitation or responses.

What a beautiful temple is here! what elegance and strength are combined! How free from all traces either of the meretricious or the idolatrous, such as are witnessed in Romish churches. And how light and graceful are the galleries, whose gilded lattices—in such contrast to other and older synagogues, and as if indicating a relaxation of Rabbinical exclusiveness and contempt as regards Jewish women—are wide enough to permit the eye to scan the faces and figures of the occupants. Still, however, women do not mingle with the general congregation, and thus we see outside ere entering, a mother parting from her two sons at the doors—they passing in below, and she ascending to the women's galleries above.

On this Day of Atonement, in all the synagogues visited, there was a wailing, plaintive tone in the recitations and songs which even to one who was a stranger to its penitential character and design, suggested, if it did not provoke, sadness. A visit to the synagogue on ordinary Sabbath days startles by the talking and other indications of

formalism which prevail. But, on this last of the penitential days, there is a general air of anxiety and earnestness. Moreover the long fasting—beginning at six o'clock in the morning and continuing for twelve hours—necessarily tends to give the worshippers an aspect of depression. But, above all, this day, with the Jew, is indeed *critical*, for “on this day the doom of each Jew is determined—who shall live and who shall die;” yet “PRAYER, PENITENCE, AND ALMS-GIVING CAN AVERT THE EVIL DECREE.” This averting, however, must take place before sunset, when the form of prayer is repeated, called *Nessgillah*—a closing or bolting—indicating that the acceptable time for repentance is now over, and that the destiny of every one is unalterably fixed. And so old and young, rich and poor, all bring their alms, according to their power (and oft-times beyond it), recite the prayers enjoined, and seek to stir up in their hearts penitential sorrow.

Alas! that the “Great Day of Atonement” should remain with the Jews but a name, and but an occasion for the “vain oblations” of a people who reject the One Sacrifice for sin! It is with grief of heart we leave this synagogue, and then pass on to a multitudinous assembly of poor Jews assembled in the Jews’ Free Schools, Bell’s Alley, fitted up for the occasion as a synagogue.

Our *last* visit is paid to a small synagogue in a square not far from Aldgate Church. It is filled by a band, chiefly of aged men, who are pre-eminently students of the Talmud,—zealous for all the traditions of the elders, numbering among them, also, Doctors of great learning, and, as a body, determinedly opposed to Christianity, and entrenched behind prejudices which will brook no discussion.

The bringing forth of the *Torah* out of its appointed recess over the ark and holy place, was the culminating point of interest on the last day of the Feast of Tabernacles. The *Torah* is “the Law,” in other words, the Pentateuch, or five books of Moses, written in Hebrew on an immense scroll of vellum or parchment. It is crowned with silver ornaments, and is borne from its resting-place in solemn procession by the reader, followed by other officers of the synagogue. The whole congregation stand up, and joyful sounds are heard. As it is carried along, the pendent fringes of a robe

attached to it are eagerly kissed by the people near to it. It is thus borne round the reading-desk seven times, the *Chagan* or chanter leading the singing of certain compositions, the burden of the last of which is a prayer for mercy, for the sake of Abraham, Isaac, Jacob, &c. Part of this chant, when interpreted in another sense than that intended, and regarded as referring to the true anointed Son of David, is at once touching and gladdening, as it sets forth the coming redemption of the Jews, when the Lord Jesus shall be “the glory of his people Israel:”—“It is the voice crying, Turn ye to Me, for on the day ye hearken ye shall be saved; and I will declare the glad tidings. It is the voice of the man whose name is the Branch, and this self-same branch is David” (the Beloved One), “and I will declare the glad tidings.”

In concluding our reminiscences of the Great Hosanna, the seventh and last day of the Feast of Tabernacles, we must not forget the use of the branches of the Oriental willow. These are supplied and sold to the heads of families by the officers of the synagogue. Each branch must contain five sprigs, and seven leaves on each sprig. These are tied up with the bark of the palm, and are not only borne by the worshippers to the synagogue, but, when the prayers are concluded, every one beats the leaves from off the willow-branch.

Besides this, at the time of the *Torah* being borne in procession, each person who joins in it holds the branch in the right hand, repeating Hosanna. Several of these branches which had been thus used were suspended across the lamps of the synagogue.

Immediately after the second series of visits to the London synagogues on the Day of Atonement, my Jewish friend and myself proceeded to a concert for prayer, held at twelve o'clock at noon. Here were gathered Christian men and women, four Hebrew missionaries to the Jews in London, and all earnestly pleading for an outpouring of the Holy Spirit upon Israel. It was a solemn scene, and fresh fervour in prayer was awakened, when, in a few sentences, were stated to the company some of the vivid impressions made upon our hearts by the scenes which we had just witnessed.

J. W.

THE GUJARAT TERRITORIES.

BY THE REV. DUNLOP MOORE.

THE territories comprehended under the name of Gujarat, or Gujaráshtra, that is, the land of the Gujaras, cover an area of more than 41,000 square miles. The country is naturally divided into two parts, the mainland and the peninsula; the latter of which is rather less extensive than the former. The exact population of the whole region has not been satis-

factorily ascertained. According to “Thornton’s Gazetteer of India,” it is less than 3,000,000; but it is usually raised to a much higher estimate. The Gujarati language is very widely diffused, and is not restricted to the region from which its name is derived. It is largely employed in surrounding districts. It is spoken by a very considerable por-

tion of the inhabitants of Bombay, and prevails, to some extent, on the coast of Malabar. It is also the medium by which mercantile correspondence is generally conducted throughout Western and Central India. Reliable statistics are not here available. In their absence, if I might hazard a calculation, I would incline to the view expressed by some of the most competent computers, that the Gujarati language is spoken by not less than 6,000,000 of people.

This paper does not afford scope for the most meagre description of the many and very diverse races that inhabit Gujarat. Of the people, as a whole, it may be affirmed that in personal appearance, as well as in character and intelligence, in outward prosperity and social happiness, they will bear comparison with the inhabitants of most districts of India. Indeed, in the points instanced, they are decidedly superior to the great majority of Hindus. Besides Hindus of various classes, there are many Mohammedans in Gujarat; and some thousands of Parsis, refugees from Mohammedan oppression in Persia, who found an asylum in this part of India, and speak its language. The Mohammedans of Gujarat are for the most part in a very ignorant, degraded, and impoverished condition. The mass of them are, practically, polytheists; as they render far more devotion to their *Pirs*, or departed saints, than they do to the One God in whom they profess to believe.

Nearly all the varieties of Hinduism that prevail on the continent of India, have their representatives in Gujarat. New sects, too, still influential and spreading, have had their origin in this province. That of Swami Narayen, of whom an interesting account will be found in Bishop Heber's "Journal," is one of the most modern, and at the same time the most active and popular. The hope which the bishop entertained, that this extraordinary man might be the pioneer of the Gospel, has been sadly disappointed. The Swami Narayenites are confirmed idolaters, and staunch upholders of caste, and are among the most bitter opponents that Christianity has to contend with in this country.

The caste system has been carried by the Gujaratis to an almost intolerable extreme. Thus, of Brahmans alone there are reckoned no less than eighty-four distinct castes. The *Vaiñias*, or commercial class, are said to rival the Brahmans in the number of their subdivisions. Below these two grand orders, the people are arranged in an almost interminable series of gradations. In some cases, only intermarriage between these different classes is forbidden, while intercourse in eating or drinking is allowed. But more frequently, the latter also is interdicted. Let it not be supposed that only the lower castes suffer from such unnatural and oppressive restraints. The high castes, in their haughty exclusiveness and isolation, are exposed to burdens and privations from which their inferiors enjoy a happy exemption.

Nowhere is the doctrine of the absolute inviola-

bility of life more strongly held than in Gujarat. The warping influence of this erroneous tenet manifests itself in various ways. Those who hold it, consider a man's holiness to be simply in proportion to the carefulness with which he abstains from destroying life, even vegetable as well as animal. Killing animals is almost the only sin of which account is made. On the other hand, Christianity, which sanctions the use of animal food, is looked upon with detestation and horror. In its practical effects, this superstition cannot be treated as mere harmless folly; while it owes its rise and prevalence to a pantheistic contemplation of the universe.

Such a sacred regard for *human* life has not been observed by all classes of Gujaratis. In former times, among the Rajpoots, infanticide prevailed to a fearful extent. In one tribe, not a female child was suffered to live. This horrible crime has been, to a large extent, suppressed. But the unfair proportion which female still bear to male children, as established by statistics, forbids our reckoning this foul and inhuman custom among the things that were, but are now no longer, a disgrace to this province.

Gujarat was formerly equally notorious for the daring freebooters with which it was infested. The Kathis on the peninsula, and Kolis and Bhills on the mainland, occasioned perpetual anxiety and alarm by their incessant raids and depredations. This state of things has, happily, passed away. British dominion has reduced these lawless tribes to order, and given peace and security to the country. The solitary, unarmed missionary may now ride in all directions, with as much confidence as he could do in England.

A word touching the productiveness of Gujarat. It is called the "Garden of India." It is hardly surpassed for fertility. Agriculture, however, is in a very backward state, and the implements of husbandry that are employed are of the rudest kind. Many parts of the country are very finely wooded. The beautiful and luxuriant trees, meeting the eye in such great profusion, impart to much of the scenery the aspect presented by a grand old English park.

English merchants are now most familiar with Gujarat, from the large quantity of cotton which it supplies. Owing to the American war, a great impulse has been given to the cultivation of this plant. From this cause, and the enhanced price of all kinds of grain, the farmers of the soil have greatly improved their position. Many of our converts, who belong to this class, have participated in the general benefit.

The unhealthiness of the climate is the great dissuasion with Europeans from a residence in this fine country. "Gujarat fever" is an object of horror all over Western India. Much exaggeration, however, is prevalent on this subject. Many Englishmen here enjoy remarkably good health; and if we suffer from excessive heat in the summer,

we have, as a compensation, a fine bracing cold season which is not known in the South.

Railways and tramways are now opening up the country, and affording facilities for the transit of its productions. What a contrast they form to the old tortuous and uneven cart-tracks with which the people managed to shift, so as to spare themselves the trouble of making regular roads. The railway from Surat to Ahmedabad has been completed this year, and the line between Bombay and Surat is in course of construction. In the railway-carriages no distinction of caste is recognised; and it is wonderful to see men, who on other occasions would shrink from the contact of a Dher, or outcaste, as polluting, composedly occupy the same seat with him, in order to avail themselves of the convenience and speed of travelling by rail. Some Hindus show their admiration of the steam-engine in a characteristic manner. They place themselves before it with hands joined in the attitude of devotion, and they have been known to present cocoa-nuts, as propitiatory offerings to this supposed powerful divinity.

The connection of England with Gujarat dates from the commencement of our intercourse with India. The ancient city of Surat, once the chief emporium of the whole continent, early attracted our traders, and was for some time the principal settlement of the East India Company. Other towns, too, on the coast of Gujarat—Cambay, Bharoach, and Gogo—were early resorted to for purposes of trade. In like manner commercial relations with the province were of old formed by the Portuguese, Dutch, and French. The impressions in general made on the natives by all these trading adventurers, as to the character of the religion which they professed, were exceedingly unfavourable. Englishmen, in days gone by, were said to “leave their consciences at the Cape” on their voyage out to India. By the Hindus they were commonly held to have no religion. While the godless lives of Europeans were long before the eyes of the natives, it was not till the beginning of the present century that any attempt was made to impart to them a knowledge of Christianity. Even the Portuguese, though they formed a permanent settlement on the island of Dni, to the south of the peninsula, which they still maintain, gave no manifestation in Gujarat of that proselytising zeal which they displayed in other parts, and do not appear to have made any native converts.

The first Christian missionary who laboured in Gujarat was Mr. Aratoon, a converted Armenian, in the service of the Baptist Missionary Society. He began his work in Surat in the year 1812. After remaining there nine years he withdrew to Calcutta. With his departure the Baptist mission in Surat was discontinued.

In the year 1815 agents of the London Missionary Society commenced operations in the same city. Other stations were subsequently occupied by them in different parts of the province. But in 1859 this society also withdrew finally from Gujarat, after

transferring all their remaining stations and converts to the care of the Irish Presbyterian Mission. In 1830 the Propagation Society opened a mission station in Ahmedabad. But it was not long occupied, and has now been abandoned for many years.

Missionaries from the General Assembly of the Presbyterian Church in Ireland arrived in India in 1841. Their chosen field was the peninsula of Gujarat, or Kattywar. Stations were opened at Rajkot, Gogo, and Porbunder. Much encouragement was met with at the last of these places, and some Mohammedan families of distinction were then converted. But the Ráúá, or native prince, was hostile, and decidedly refused to make a grant of land for the erection of a mission-house. So the missionaries were reluctantly compelled to remove from this most promising sphere of labour. Surat was soon after this occurrence (in 1846) abandoned by the London Missionary Society; and the vacated station the brethren from Porbunder proceeded to occupy.

Experience has convinced us that for carrying on the work of evangelisation British territory is to be preferred to a native state. Converts find it extremely difficult to live in a town under Hindu rule. Hardly can they obtain toleration. This fact has influenced our missionaries in leading them to aim at extending their labours in places directly under British dominion. Hence the peninsula of Kattywar, which is parcelled out among native chiefs, has latterly had less attention devoted to it than districts on the mainland, where English law is established, and liberty of conscience secured.

The abandonment of Gujarat by three separate societies should not be interpreted as indicating a felt conviction of the hopelessness of attempting to convert its inhabitants. The labours of missionaries of the London Society were blessed to the gathering of precious fruit which still remains, and their work in later years was most hopeful and encouraging. Under the energetic ministry of the Rev. W. Clarkson a remarkable impression was made.

Multitudes of people of various castes eagerly embraced Christianity, in seemingly earnest anxiety for the salvation of their souls. But when the work extended to the low caste Dhers, and they, too, were freely admitted into the Church, the majority of the professed converts drew back, and showed that they preferred their caste to Christianity. Still a nucleus of faithful men remained, who, under the care of Mr. Clarkson's successors, have increased in numbers. They now occupy two flourishing settlements—the old one at Borsnd, and another, which has been recently formed, at Sháhavadi, in the neighbourhood of Ahmedabad.

The explanation of the desertion of Gujarat by previous missions is to be found in the circumstance that they were not properly sustained. Each of them, at the time when it was given up, had only a single agent in the province. No country that has its own peculiar language can be safely occupied, save by a strong force of missionaries. A small body of two

or three may speedily dwindle away through disease, death, "apostasy to chaplaincies," or some other cause. When no missionary remains in the field to carry on the work, it is of course interrupted, and is exposed to final cessation. The great missionary societies now act on the principle of concentrating their forces, restrict their efforts to fields which they can cultivate properly, and do not hesitate to give up weak and isolated outposts to which they cannot render prompt and effectual support in case of an emergency.

The Irish Presbyterian Mission is now alone in Gujarat. It occupies at present four stations—Rajkot, Gogo, Surat and Borsud—and has six European missionaries, together with native assistants.

Arrangements have recently been made for the occupation of Ahmedabad; and, ere this paper can be published, it will no longer be destitute of a missionary of the Gospel. But the field is very wide, and feeling our inability to occupy it alone, we most earnestly desire that some other Evangelical society should unite with us in giving Christianity to the people. There is plenty of room in various directions for other agencies. How we should rejoice to see Christ preached throughout the length and breadth of the country, and the "Garden of India" becoming the "Garden of the Lord."

The number of baptised native Christians in connection with the various stations, amounts to two hundred and fifty. Of these some are "living epistles of Christ, known and read of all men." Much carefulness has been observed in receiving persons into the Church. But the tares will grow with the wheat.

For more than a year a very promising movement has been going on among the Dheris in the districts around Borsud. Some hundreds of this class have professed their willingness to be instructed in the truths of the Gospel, and have openly assumed the name of Christians. Means are employed for teaching them the way of the Lord more perfectly. It is not to be concealed that some of these Dheris seem playing with Christianity, in order that they may improve their social position. That they should seek to rise from their present degradation is not to be imputed to them as a reproach. But we

desire higher motives in those who ask admission into the Church of Christ. And there are, I am glad to say, those among the Dher inquirers who show that they have a regard to what is unseen and eternal, and long for something better than earthly honour. Meanwhile it is matter of thankfulness that such a multitude hear the word with all readiness, and wait steadily on religious instruction. I trust that we may soon be able, with a good conscience, to admit not a few of these adherents to all the outward privileges of the covenant of grace. Many of them have had to suffer much for the faith which they profess. And it is cause of wonder that Catechumens so ignorant and immature should patiently endure losses and persecutions which might well jeopardise the steadfastness of far more advanced professors.

Among the sect of the Kabir Panthis also we have a number of very hopeful inquirers of good caste. One of their *Gurus*, or spiritual guides, is in heart, I believe, a Christian. So are some of his followers, who are very intelligent men. He, the *Guru*, reads the Scriptures to his disciples, and at much hazard upholds the truth of Christianity. Not long ago I expounded to a number of persons in his house the opening verses of the 1st chapter of the Gospel according to John. It is a doctrine of the Kabir Panthis, that all things were created by *Shabda*, which is the literal rendering of *logos*, or the *Word*. Of this *Shabda* much is declared which is wonderfully applicable to Christ the Incarnate Word of God. Whatever erroneous mystical interpretations may be put by other Kabir Panthis on such declarations, the persons to whom I refer understand them in an orthodox Christian sense. We, missionaries, in making use of such sayings, are careful to guard against misconception on the part of our hearers.

I can do no more than allude to the schools that are maintained at all our stations; to the well-employed missionary press at Surat; to the translations of the Scriptures into Gujarati; to the numerous useful publications sent forth by the Gujarat Tract and Book Society, as well as by its elder sister at Bombay; and to the system of Bible, book and tract col-portage which has been extensively carried on in the province.

THE CHURCHES IN NEW SOUTH WALES.

BY THE REV. DR. STEEL, OF SYDNEY.

THE recent abolition of state aid in this colony has settled a much vexed question, and has now placed religious communities more on a level. Much, however, will be required in order to support the ministry in the interior. This can be done by means of associations in the large cities and towns. Churches have been multiplying rapidly, and more ministers are needed. The population being greatly

scattered, itinerant ministers are absolutely necessary. From the census of religious attendance published last year, we learn that while there are 150,000 persons professing to belong to the Church of England, in New South Wales, 24,998 only are returned as generally attending the means of grace in Episcopal Churches. There are about 100,000 persons belonging to the Roman Catholic Church,

and of these 22,750 are reported as attending the services on Sunday. There are 35,000 Presbyterians, and of these 7356 are in attendance. There are some 23,682 Methodists, yet 24,398 are returned as attending their places of worship. There are 5411 Congregationalists, and 4705 persons attend their services. These facts reveal both remissness and activity. It is evident that the three principal churches do not sufficiently provide for their adherents, and that the two latter provide for more than double the number of their own communion. It is certainly a striking fact that the Wesleyan Methodists have as many attending their churches as the Church of England or the Roman Catholic Church. It indicates that their organisation provides for the necessities of the people scattered over this wide territory, in a more effective way than the other and greater churches do. By the employment of an agency somewhat akin to that of the Methodists, other churches might do more to carry religious ordinances to the people. We believe that were a system of itineracy more fully developed, and lay assistants more fully employed, the Protestant Churches might overtake nearly all the colony. In the pastoral districts the stations of the squatters are separated by ten or more miles. A minister requires, therefore, to be a good rider; and whenever he comes to a station, to endeavour to collect the various residents and servants for a religious service. As their opportunities are few, he requires to be very plain and very practical. But as some of those resident in the bush are gentlemen of education and refinement, the minister requires considerable ability to reach the mind and heart of all his auditors. Rare tact and prudence are needed in this sphere of Christian enterprise. Many of the shepherds reside in huts distant from the station, and these must be visited on horseback, and perhaps to only one hearer a sermon on the way of salvation must be preached. People ride a long way in this land to the services of the Church. At some places quite a cavalcade of persons on horseback is seen approaching the church on a Sunday, and when any special meeting is held on a weekday, the vicinity of the church seems quite like a horse-fair, from the number of horses assembled.

Congregations here are unusually intelligent. Those who emigrate are generally the most enterprising of their class, while their removal from home into new scenes, and their adroit prosecution of business sharpen their minds. The average of any congregation here is vastly superior in intelligence to the average of congregations at home. This ought seriously to be considered by churches and colonial committees in selecting and sending ministers to this land. Those who might with average ability keep a congregation in the mother country, will not be able to do so here. Superior ability only will keep one here. How much more is needed for gathering a congregation. It is very pleasing to observe the Christian activity of the Churches here. The large sums contributed during the few

past years, since the discovery of gold brought so many to these colonies, are surprising. It would not be astonishing were little done for evangelistic enterprise. Where everything is to be set up—churches, schools, parsonage-houses, or manse—where ministers are to be brought out and supported, it is, we believe, remarkable that so much has been accomplished. But missions are not neglected. The Rev. J. G. Paton collected, during last year, 4600*l.* for a mission-ship, chiefly among Presbyterians in New South Wales, Victoria, South Australia, and Tasmania, independently of the usual missionary collections. The Australian Mission of the Wesleyan Methodists raised 10,000*l.* last year, besides the sustentation of the ministry and their ordinary efforts in building churches and schools. The Church of England, likewise, in these colonies, obtains considerable sums, of which I am unable to give the total, for similar objects. Let not the churches at home, however, suppose that these lands are beyond the need of help. In new colonies it is most difficult to supply interior districts with ministers. People do not like to pay for a minister's passage, or his support, till they see and hear him; and if the home churches would occasionally, for such districts, send out preachers, and assign them a salary *for at least one year*, much good would result. Their funds would not suffer in the long run. This is especially necessary for a new colony like Queensland. These clergy could be at the service of the churches here for a time to itinerate and to endeavour to raise new congregations. Being supported by the home Church they would not appear to be so greatly interested, in a pecuniary sense, in their efforts; and those who enjoy their services would be the most likely to contribute for the support of a minister, and it may be, of the one then labouring among them.

There is not so much evangelical union among all branches of the Protestant Church as might be expected. Perhaps, as has been said, the different sects have not sufficiently jostled each other into their respective positions to be respected mutually as they ought. Though there is no Established Church, yet somewhat similar questions of state aid have embittered parties, as the old question has done at home. In some districts there is a happier fellowship, in others there is less, and even on the platform of the Bible Society. We trust that more of the Catholic spirit of the Gospel will speedily abound. It is evident that among the people these prejudices and estrangements are rapidly passing away.

The Presbyterian Churches have been uniting with great success and advantage. They have no need to maintain the separation which marks their ancestral country here. And the new generation is fully persuaded of this. Speedily, from Queensland to New Zealand, the distinctions known in Scotland will be obliterated, and the name Presbyterian indicate all that marks the section of the Church to which the individual belongs.

Missions to the Australian aborigines have not hitherto been successful. Individual cases of conversion have occurred to show that the degraded nation is capable of comprehending, enjoying, and evidencing the Gospel of Christ. But they are so migratory in their habits, so indolent in their nature, so corrupted by the vices of the white man, that they have not been induced to settle in villages, to submit to instruction, and to the advantages of Christian civilization. It is hoped that by the efforts at present being made in Victoria and South Australia, by some of the Moravian missionaries, that something may be done to gather in a few tribes and to preserve them for some generations, and to prepare, by God's blessing, some to take their places among the great multitude, whom no man can number, of all kindreds, and peoples, and tongues, redeemed by the blood of the Lamb. In the newly-explored districts, where the aborigines have not been corrupted by the drink and other vices of the white man, something may be done to evangelise them. They require to be separated into a settlement of sufficient range to allow some migratory action, and secured from interruption from the advancing English settler. As a race they are rapidly passing away. Only a few hundreds remain now in New South Wales—once containing many tribes and several thousands of people.

The Chinese immigrants present a claim upon the evangelistic enterprise of the Church. Converts brought from China are the best native missionaries. The many thousands here—separated from their hoary traditions, old idolatries, and former associations—are more open to new ideas and religious truth. But they all come for gold; they come without wives or sisters; they do not present domestic avenues to Christian counsel and influence; nevertheless they seem by Providence brought into the Australian colonies to awaken a missionary spirit among the Churches.

Education is advancing apace in these colonies, and schools are being established all over the land. A growing feeling prevails in favour of a national unsectarian system, where the children of all churches may be educated together. This, it is believed, would soften sectarian asperity. In

Sunday Schools there would be full scope for denominational teaching. In the remote districts, I am of opinion something like the system of circulating school-masters, employed in Norway, and so successful there in teaching *all* the children to read, is necessary. There is every reason to believe that education will advance, both in common schools and in the universities. It was a gratifying sight to observe, at the last commemoration of the University of Sydney, as many as *fourteen* young men graduating in B.A. or M.A. In a land where there are so many avenues to secular life, and to speedy fortune in business, it is to be expected that the higher education would lack scholars. But the tide is turning, and we hope in future years to provide from our own people the ministers who are to break the bread of life among them.

The dissemination of literature is very extensive and multitudes of books largely circulated. The book-shops are as full, and as varied and inviting as in London. Here, perhaps even more than at home, the exciting works of fiction have free scope. But advantage is being taken of the desire for reading to import books of an entertaining, elevating, and purifying character, and to hawk them through the colony. By the saddle-bags of the book-hawker we expect soon to have perambulating libraries spreading over the land, and providing the scattered people with intellectual and spiritual food of an improving and hallowing character.

Ragged schools and asylums for destitute children, as well as houses of refuge for fallen women, are rising rapidly. The *débris* of society is surprisingly great, and there are as great opportunities afforded for Christian benevolence and self-denying effort as in London, Edinburgh, or Dublin. Though the able-bodied can find work, yet from drink and other causes there are many destitute and orphan children, and there are many abandoned women. But there is an earnest piety in the midst of engrossing worldliness, and as we get more able and earnest ministers, the Church of Christ will rise to her high work, and not only establish the Christian institutions which have made our ancestral country so illustrious, but share largely in the evangelisation of the world.

THE BARON OF CANSTEIN, THE FOUNDER OF THE FIRST BIBLE SOCIETY.*

On the 23rd of August, 1719, a funeral procession was to be seen wending its way through the streets of Berlin to St. Mary's church. It was that of the Baron of Canstein, who had fallen asleep, four days previously. Amongst the mourners were more particularly remarked two sisters of the deceased; his most intimate friend, Field-Marshal von

Natzmer, the step-father of Count von Zinzendorf; Johann Rane and Johann Porst, the former of whom was the Baron's confessor; August Hermann Francke of Halle; Julius Elers; and Heinrich and Johann Rost, who were both connected with the Orphan House in that town. The funeral sermon, delivered by Rane, was on a text that the departed had himself chosen for the occasion: "For this cause I obtained mercy, that in me first Jesus

* Translated from the *Evangelische Kirchenzeitung*.

Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." (1 Tim. i. 16.)

The man thus laid in the grave was one who had for five-and-twenty years devoted his life to the cause of Christian love. Such men there have always, thank God, been in every age of the Church; but in the progressive development of true Christian beneficence, there stand out with peculiar prominence certain men and women, who have been able to open out new ways and means of doing good, and to devise schemes for the advantage of the next generation, of which the last knew nothing. Baron von Canstein was one of them. When we compare his achievements with those of many others who pleaded the same faith, felt the same love, and enjoyed the same privileges, we must needs allow that Rane might have ventured to begin his sermon with the words, "Know ye not that there is a prince and a great man fallen this day in Israel?" If there is ever written a faithful history of Christian love, the name of Canstein will be found shining brightly there.

The family of this good man came from Westphalia, and his father occupied a high position in the service of the state of Brandenburg. His mother had been three times married, but her children were the offspring of the second marriage. As she survived her third husband, they inherited her whole possessions. Carl Hildebrand, the subject of our sketch, was born on a property of his father's in the March. His birthday, the 4th of August, 1667, fell on a Sunday; and in after life we may be sure he did not fail to note that life and light had been given to him on the sacred day that commemorated the greatest of all God's blessings, the resurrection from the dead, and the gift of the Holy Spirit. He was born on the ninth Sunday after Trinity, and the Gospel for that day bids Christians "make to themselves friends of the mammon of unrighteousness;" and whether he ever noticed the coincidence or not, it is certain that these words were the guiding star of his life. His earliest years were spent under his parents' roof, partly in the country, partly in the town, and there he was prepared by private tutors for the university. When he was fourteen he lost his father, whose last words to him were: "Be a man, and trust in the goodness of the Lord thy God." At the age of sixteen, the youth went to Frankfort to study jurisprudence, and at the close of three years, his education being over, he travelled in France, England, Italy, &c., and on his return was made page to his prince, the Elector of Brandenburg, who afterwards became the first King of Prussia. Next he entered the army, and fought against France. During this campaign he was seized with dysentery, and his health seriously shaken. On his recovery, he left the army, and returned to his mother, who was then living in Berlin. In October, 1694, she, too, died, and it was beside her coffin that the young Baron first made

the acquaintance of Philip Jacob Spener, then in his sixtieth year. The intimacy thus begun lasted till Spener's death, and the constant intercourse of the two led Von Canstein into friendly relations with several of Spener's friends, who were members of the Theological Faculty of the newly established University of Halle, and most especially with August Hermann Francke. Towards the end of the century, Canstein inherited a part of the property left by his relative, Count von Canitz, the poet; and somewhat later he married a wife like-minded with himself, but their union remained childless. After his return from the war, he seems to have retired into private life, instead of devoting his talent and culture to the political service of his country. His heart impelled him in another direction.

He had been from earliest childhood submitted to favourable religious influences. His father, we are told, was a sincerely pious man, who held God's word and sacraments in deepest reverence, loved and honoured His ministers, delighted in the conversation of pious and learned theologians, and proved the reality of his faith by works of charity to all who were poor and suffering. But this excellent parent was called away just when his influence might have been of especial use to his son. God, however, preserved the youth from all openly sinful courses, though no doubt he passed through a period of vanity and conformity to the world, to which he afterwards looked back with sorrow, thankful that he was not then called away to the judgment seat. The turning point of his life appears to have been that severe illness at Brussels, when the fear of death fell upon him, and moved him to take a solemn vow in the presence of his personal attendant, "That if the Lord delivered him from his sickness he would serve him for the rest of his life." It was in conformity with this vow that he avoided all entrance into public life, believing that he would thus be better able to "devote himself entirely to God, soul and body, goods and substance." At the same time he was still "very weak in spiritual knowledge," and hence it happened that he was "not at first watchful enough over himself, and easily lured back to the world." But the Lord went after him into that wilderness, and brought him safe into the fold. It was an especial blessing to him to become acquainted with Spener, and their meeting first beside the grave of the mother that he deeply mourned, rendered the Baron's heart more amenable to that good man's influence. This he acknowledged with devout thankfulness in the preface that he wrote to Spener's posthumous works. "It pleased the great and merciful God to make use of Spener as the instrument of His grace to turn my poor heart to the contemplation, and subsequently the certainty of salvation in Christ, the Saviour of the world." From that time "to serve the Lord's cause," was his only aim. He conscientiously and prudently managed his possessions; he occupied himself with

literature—how laboriously, the number of his works show. But his heart's desire was to do good, to spend and be spent, to offer himself a living sacrifice!

We are aware that exceptions have been taken to the theology of the Baron and of his friend Spener. They have been accused of confounding justification by faith, with works; and there are certain exaggerated expressions in the works of Spener and his party, which, taken in connection with their active benevolence, may have authorised the impression. But the principle of the Baron's life was, "I believe, therefore I love." And no man can read his commentary on the Gospels, or the accounts of his conversation during his last days, without being convinced of the soundness of his views on the subject of the forgiving of sins. "No one can be truly merciful," he observed, "who has not known and received the mercy of God." What is this but another version of the truth, that "Faith worketh by love." And two days before his death, he begged to be reminded in his last moments of the words, "They overcame him by the blood of the Lamb, and by the word of their testimony." (Rev. xii. 11.) We may be confident that the Baron's charity sprang from the one and only truly Christian source.

Neither are we distressed to be obliged to admit that his heart was at first too soft and indiscriminate in its sympathies. But the power of *trying the spirits*,—Christian sobriety and discretion; are gifts to be won by prayer and experience.

At first he certainly was grievously imposed upon, and he did harm thereby, but gradually the Holy Spirit led him into all truth. He learnt to make use of the very best existing agency for carrying out his benevolent intentions,—the agency of the ministers of God's word. The extraordinary influence of the Halle Pietists over the whole land; and more particularly the prominent position that, after the death of Spener, August Hermann Francke occupied in the Lutheran Church, depended in great measure upon the latter being made the agent in a thousand beneficial undertakings. And the true greatness and beauty of the Baron's character is best displayed by his having for a space of five and twenty years been contented to do good indirectly, letting his charity pass through the hand of another, a hand which he believed to be pointed out to him by God. Count von Zinzendorf tells us that he himself had hoped in his youth that "God, who had appointed a Professor Francke to that sainted man the Baron von Canstein, would send him, too, fit agents for carrying out his plans." The Baron sought and found the same efficient help from ministers in Berlin, and we think we are right in linking the amount of his success with this sagacious and humble course, to which he remained faithful to his life's end.

Meanwhile, his own heart revelled in that blessedness of *giving*, which we know from our Lord's own life far exceeds that of *receiving*. "I experi-

ence great delight," he writes in 1707, "in thinking over the resolve—now more fervent than ever—that I made years ago, of dedicating and spending my remaining life and all my energies in the Lord's work. I would not change it for anything else in the world, however great and high." In these words he was alluding to an especial work, but his charity confined itself to no one sphere. It was in constant exercise,—towards private individuals in distress; towards all sufferers, for conscience' sake, of which there were many in those days; towards the young, who needed instruction, as well as towards the old, who needed shelter. It is not possible to estimate the part he may have played in promoting the kingdom of God, for the word of the Lord declares that whatsoever *ye do unto the least of these my brethren, ye do it unto me!* Who could have foretold, for instance, that one of the youths supported by the Baron at the Berlin gymnasium, would, after a few years, be the first Lutheran missionary to the heathen population of the East Indies! And many such cases there may have been, open and manifest in the eyes of God, though veiled from our own.

But it was not long before the Baron resolved, not only thus to supply immediate wants, but to found such institutions as might work permanent good long after his own departure. The first of these was a small hospital in Halle for poor widows, noticeable as having been the only institution which he founded and managed alone, whereas he generally loved to keep himself in the background, behind his coadjutors. This widow-house still endures, and is a blessing to its few inmates, for whose spiritual advantages, as well as bodily wants, ample provision was made by the Baron.

The youthful university of Halle, then in its first flush of fervour and energy, also afforded a wide scope for his beneficence. He contributed to the support of many poor students; endowed a distinguished theologian from Wirttemberg, Johann Daniel Herrnschmid, thereby enabling him to settle in Halle to the profit of many; was a friend in various ways to the celebrated Michaelis, promoting his labours and hospitably receiving him in his house for periods of repose. But, above all, he benefitted Halle by contributing a great portion of his ample means to an Orphan House, now bearing the name of the man whom he especially employed as we have already seen, to carry out his charitable schemes,—to *Francke's* Institution. The veil cast over the part he took in this good work is a very transparent one, and we may safely attribute its wonderfully rapid success to his liberal support and zealous co-operation. Advance after advance, gift upon gift, were constantly passing from Berlin to Halle, and finally his last testament made this institution the inheritor of all his property.

But in all this it may truly be said there was nothing very remarkable, nothing new, at all events. The Lord, however, had reserved this true nobleman, who had laboured for many years in his

service, for a hitherto untrodden path of well-doing. It is true he was not able to carry out extensively the institution so peculiarly his own; it required more and other means than were within his reach in the epoch at which he lived; and with regard to this, as to all his other efforts, his humble spirit would gladly have kept his own name in the background. But his holy courage, his Christian chivalry, did not allow of this, in the first instance, nor was it the will of Heaven that after generations should remain in uncertainty as to the source whence a wide stream of blessings has flowed down to them.

In the second half of the seventeenth century, the minds of earnest Christians were much occupied with the question, "How to spread God's word among the people at large?" For, though the amount of spiritual advantage that a universally accessible Bible would confer, could hardly be conceived of them; yet it was felt that Luther's version was a gift to all of German tongue, not only to the upper classes, and many voices loudly declared that it ought to be found in every family.

But even in the cheapest form the Bible was so costly that it was a rare thing indeed to find one belonging to the poor.

There is some obscurity as to the special causes that first led the Baron von Canstein, in 1710, to think seriously about remedying this evil. However, for several months, he exchanged long letters with the bookseller Elers, and with Francke in Halle, and the result was a matured scheme, of which the chief features were as follows:

1st. Christian love was to furnish capital to set up a printing-press for Bibles only, which were to be sold at a very low profit.

2nd. The stereotype was to be used (an improvement then very recently introduced in Holland).

3rd. The traffic in these cheap Bibles was to be carried on independently of and apart from the book-trade.

This last was a very important clause, because so likely to provoke enmity and opposition from booksellers in general, and as this might have been injurious to the Halle Orphan House, of which the new institution was to be a branch, the Baron determined to make an exception to his rule, and to carry it on in his own name till, all opposition surmounted, he could make it over as "an ornament" of the Orphan House, to Francke. "As the booksellers," he writes, "may complain of my scheme, which however does not disturb my conscience, as I have the truth on my side,—for fear that the odium and abuse should fall on you in the Orphan House, I have thought it good to take the matter upon myself. . . . When, however, I have got things into order, I shall make over the whole work to you, that you may truly say

that it belongs to your institution, to which it will thus be an ornament."

A visible blessing attended each step that the Baron took during the nine years that yet remained to him to devote to the cause. Its fame was widely spread, and very soon its success was fully secured.

Of the various donations made to it, we shall only mention three, of a thousand dollars each; one by the Baron himself, another by Prince Charles of Deumark, and a third by Sophia Louisa, third wife of Frederick I., King of Prussia. In 1712, the first Testaments appeared, the following year the first Bibles. In both the Baron wrote prefaces, full of the joy he felt in the work—a joy that irradiated the whole evening of his days. He willingly undertook the fatigues connected with the management, which could not have been slight. He saw many thousands of Bibles issue from the press, he heard how to all parts of his fatherland, as well as to foreign countries, even to India, the results of his scheme had reached. He knew what an eager demand existed for the sacred books at their places of sale in Halle, so that, on one occasion, the doors had actually to be closed lest copies that were already put by for some should be carried off by the impetuous desire of others. Finally he saw (and this rejoiced him perhaps most of all) that the opponents of the Halle Pietists, with Valentin Ernst Löscher at their head, met the undertaking with unqualified approval, and pronounced it to be a work of peace, over which they could join hands in friendship. Such honour before men, so that even his enemies should commend him, had not been sought, however, by the Baron for himself. It was even disagreeable to him. He was anxious to withdraw his name from the work of his heart! It was to be an ornament of the Orphan-house—nothing more. Neither in his lifetime, nor in the first years after his death, was a Canstein Bible Press, or a Canstein Bible Society, spoken of in public; but the Bibles "were to be found in the Orphan-house," and it was only the preface written by him that told whence the widely diffused blessing sprung.

In 1775, however, a new preface was substituted for his, and, as a memorial, the words, "Press of the Canstein Bible Society" placed on the title-page. Later, that striking building, the Orphan-house at Halle, had shields put up, with memorial inscriptions. The Baron's portrait hangs in the workshops, and care is taken that his memory should not grow dim in the sphere where his love wrought so successfully.

In St. Mary's Church, at Berlin, neither stone nor inscription mark the Baron's grave; but something more enduring than a funeral-stone is raised to his memory—something more living than an inscription speaks of him still.

THE WORKMEN'S MISSION IN ABYSSINIA.

ABYSSINIA has been rightly called the African Switzerland; and its fine mountain scenery, its clear and rapid streams bordered with flowers, may well refresh and rejoice the heart of the weary pilgrim who has toiled through the Nubian desert and drunk the brown and nauseous waters of the plain. It is indeed difficult adequately to describe the delight, after a laborious journey in oppressive heat, of finding oneself in a comparatively temperate climate, where the mountain breezes blow around, and, once more, seeing trees, shrubs, and flowers that remind of one's own loved country. Nothing impressed me more on my first arrival than the sight of a species of wild rose tree with little fragrant blossoms. True it was a thorn, but it bore such pretty little flowers, that it arrested my attention more powerfully than all the variety of other plants could do. It seemed to me an emblem of missionary enterprise in Abyssinia. How full of thorns that is, my experience of many years has feelingly taught me.

But yet as I looked at the wild rose tree, it occurred to me whether it might not be possible to graft another and more beautiful species thereon, just as the "wild olive," being grafted into the "good olive tree," shares its fruitful and wholesome nature. Thus, too, this Abyssinian thorn might be cultivated into increased beauty, provided one had courage to brave its prickles. The first thing to be done in order to this result would be to free it from the numerous parasitical plants that stifle and fetter it, and this in itself must be a slow and tedious task. Preparatory work is always attended with much difficulty. Next comes the grafting process, whereby the wild stock shares the beauty and promise of the higher species. At present, however, we are engaged in preparatory efforts, and have to suffer not a little from the thorns.

It is well known to the friends of the Abyssinian Mission that a good deal was done for this land many years ago by the missionaries Gobat (now Bishop of Jerusalem), Isemberg, Blunhardt, and Krapf, and that they braved formidable difficulties with exemplary fortitude and patience. These excellent men were burning lights during their stay in Abyssinia, but when they were compelled to leave it, the darkness closed in again, and a very faint glimmer remained. Indeed it was impossible that a residence of four years, which was all that was permitted them, should leave very permanent results. It takes even two or three years to attain a familiar acquaintance with the language. In short, it is necessary that a missionary should be willing to devote his whole life to the cause, and with a heart full of love for souls, by patience, humility, and a blameless life, should seek to win the affections of the natives to Christ; and, with very moderate

expectations of success, be content to labour on to the end.

But how is it possible, it may be asked, to labour at all in a country which will tolerate no missionaries, ministers, or schoolmasters, and where the bigotry of the native priests compelled the good men above-mentioned to relinquish their posts? The excellent Bishop Gobat, whose heart has ever been warmly interested in Abyssinia, we rejoice to reply, has set about the matter in the wisest way possible. He knew the difficulties well and the caution required to afford any hope of success. Accordingly he chose and prepared certain lay brothers from the Missionary Institution at Chrischona, and sent them out under fatherly supervision to Abyssinia, with a quantity of Bibles and Testaments. These brothers were not to assume the character of missionaries, priests, or teachers, they were merely to settle down as simple lowly-minded, truly Christian people, in some fitting spot, to circulate the Scriptures, to instruct the young, and to labour with their hands towards their own maintenance.

At first the King regarded them with suspicion and distrust, and this made the external condition of the brethren very insecure; but it pleased the Lord to change his heart, and he soon evinced a friendly spirit towards them. In fact, it occurred to him as a matter of policy that he might make them useful to him in many ways. They fully understood this policy of his, and were a good deal perplexed as to whether they should refuse to undertake the works he wished done, or not. At last they determined to attempt them, and if they failed, to return to Europe. Unwelcome as the tasks assigned might be, they felt it their duty to deny themselves in order to advance the interests of the Mission.

This was a very important step taken in the right direction, for had they come to an opposite decision, the brethren would have had to leave Abyssinia. As it is, thanks be to God, a firm foundation has been laid, and there are at present eleven missionary stations there.

Before the good will of the king was secured, these brethren had to labour very obscurely in Gondar, but now they can come forward openly, and go about among the people, affording, in their own persons, examples of industry, skill, and activity; and seeking to turn the attention of king and subjects to the things pertaining to the kingdom of God. We have often long conversations with the monarch, and these seem to make an impression upon him. He is convinced of our good intentions, and assures us of his friendly support, declaring that he will be a father to us. This is a turning point in the history of the Mission, for in Abyssinia the utmost deference is paid to the king. If he loves and respects the missionaries,

the people will do the same. This good feeling in the royal breast has been much encouraged by Mr. Bell, an Englishman, who has great influence at the Abyssinian Court.

Under these improved circumstances, the brethren began to hold conversations on religious subjects with soldiers, priests, debteras (literati), monks, peasants, and beggars (the last are countless), and thus the seed of the Divine word has been widely scattered; though, alas! for the most part, it has fallen upon stony or thorny ground. Still it may lie dormant in many Abyssinian hearts, there, in God's good time, to grow and bear fruit.

Meanwhile the brethren go on sowing in hope of yet reaping in joy; and, besides this missionary work, we are busily engaged in useful enterprises undertaken for the king. We have already made one good road down what was a fearful precipice, and while toiling thus, we keep in view the laying down of another road out of the kingdom of darkness into that of God; and, further, we hope that by-and-by, when our present post is filled by others, we may be able to devote ourselves entirely to spiritual things.

We spent our first year in the companionship of the older brothers in Magdala (a natural fortress, rising from the plain), and in those narrow quarters we all lived together, but Magdala was not well adapted for our purpose. We were too much treated like prisoners, and our activity had no external scope. It was with the greatest difficulty that Mr. Maier was allowed to lay out a small garden; nor could we even leave the walls of the fortress without asking leave. Before long, however, the king summoned us and Mr. Saalmutter to attend him at Debra Tabor, on his return in triumph from an expedition to Tigrè. He received us very graciously, and when we told him plainly that Magdala did not suit our purpose, he gave us permission to settle at Debra Tabor, or in its neighbourhood. Accordingly we chose the beautifully situated hill of Gaffat for our station.

Once settled in Gaffat, I looked round for *promising* boys to take into my house, and bring up in the fear of the Lord. I had no difficulty in meeting with such, the king himself gave me five Galla boys, and my number swelled till want of means obliged me to limit it. Besides other instruction, I teach them joiner's work, in which some take great delight. On Sundays we have public worship. Ours is a short and simple service, and though I cannot as yet say that many of our hearers seem to hunger and thirst for God's word, yet, on the whole, we are popular among the natives, and as we are the king's artisans, we are treated with great respect. Our connection with him gives us much more influence than we should otherwise have, and we are allowed to read and preach more freely than we should be, if recognised more directly as missionaries; for the Abyssinians are very jealous of any open attack upon their faith.

However, they are willing to learn of men high in the royal favour, and employed in the royal service, and indorse their king's good opinion by expressions like the following:—

“God has taught you all wisdom and all skill! There is but one thing you cannot do, and that is raising the dead. Teach us, that we may be like you;—you are light, we are darkness; God loves you, and hates us, that is why we are so poor and miserable.”

It will be readily imagined that we profit by this mood of theirs, to show them how social advancement is only to be based on true Christianity, and they often shed tears as they listen, and thank us for our kindly words, and for our good resolves, but the powers of habit and the prevalent revolting immorality triumph over them. These poor people believe it to be a great sin to forsake the manners and customs of their ancestors. Whatever these may be. However, as the king has now left off many of these sinful practices, we are able the more earnestly to protest against them, and a few of our hearers have reformed their lives in a measure; and sad as the general condition of the Abyssinians may be, there is still enough to encourage new efforts in their behalf.

Our best hope lies in the next generation, and therefore the most desirable thing to do is to found schools. At present there is no opposition to this. I have had a school for the last two years, and have seen good results from it. But it must be remembered, that to keep a school in Abyssinia not only implies to instruct but also to support the children. The missionary who undertakes the charge, whether of boys or girls, must be father and mother and everything to them. First of all he must cleanse, clothe, feed, look after, and finally he must teach them. Now such a school as this is an expensive affair. Hitherto I have supported mine by the labour of my own hands, but I would gladly extend it by fifty additional pupils, if only the means were forthcoming. It is too hard upon the good Bishop Gobat to have to support us all and schools as well. I therefore appeal to Christian friends in England to enable us to profit to the utmost by the door now opened to us by the Lord.

And now for a few closing words upon the condition and the character of the people among whom we labour.

The Abyssinians live in miserable, round, straw huts, in which they also keep their cattle, horses, mules, asses, goats, sheep, and poultry, and all these together constitute anything but a happy family; moreover, these huts are very seldom cleaned out, so that vermin of every species abound to an appalling extent.

If a European comes to this country, he must content himself with the shelter of a hut of this kind, in which no such thing as chair, table, or bed is to be found. I well remember a night I spent in a small, black, smoky hut, about eight yards in diameter, plastered on one side with cow-

dung, for which Abyssinian ignorance can find no other use; on the other consisting only of dry branches, by no means impervious to rain, and so full of goats, sheep, asses, and poultry, that I could hardly move. Wearing out as I was, I made myself a pillow of grass, spread a rug over it, lay down, and fell asleep. The first thing that disturbed me was an ass crossing over from the plastered side and laying down beside me. No sooner had I reconciled myself to his companionship than a goat began to nibble at my pillow, but the vigorous application of a whip brought him to order. I might have fallen asleep again but for the intolerable assaults of fleas, bugs, and worse, which now began. Fairly conquered, I sprang up, washed, dressed, and spread my rug beneath the open sky, when the howling of hyænas around effectually prevented any further sleep.

If it be asked why the Abyssinians should herd in such wretched huts as these, the answer is afforded by their inveterate idleness, which keeps them destitute in a land that industry would turn to a paradise of plenty. Their outward condition is in perfect keeping with their spiritual darkness and gross ignorance.

We may divide the people into four classes:—First, the soldiery, consisting of irregular and wandering predatory bands commanded by the king, who is himself scarcely able to hold them in check. Next come the priest class; and two other subordinate orders—the one, that of the Deberas (the learned men of Abyssinia), the others, that of the monks. These last may rank with the priests as the most determined enemies of light and progress, the most unscrupulous opponents of the kingdom of God, the ignorant misleaders and corrupters of the people. It is with these more especially that we have to fight. These are the

wolves who devour our flock; but I rejoice to say that the king, who is the head of the Church, has of late somewhat checked their mischievous activity. The third class are the peasants, who, on account of taxation and the depredations of the soldiery have a wretched life of it. When the fields are ready for harvest, and the poor proprietor is looking on them hopefully, the king, at the head of his military robbers, may come sweeping by, and the fields are stripped at once. Wife and children stand by weeping and imploring pity, but in vain. The troops pass on, and the family is left destitute. The fourth is the class of beggars, who are the product of the depravity of the three other classes, and the most correct representatives of the degradation of the Abyssinian people. Swarms of these wander through the land imploring a few rags to shelter them from the cold and rain, and a few crumbs to save them from starvation. Many of these are really in a pitiable condition, but many others choose the beggar's life out of utter idleness and hatred of all exertion.

From all this it will now be seen how necessary it is that Christians should come to the rescue, and that in the best way, by erecting educational establishments, shelters, and orphan-houses, not alone for the Abyssinian, but for the poor, forsaken, despised, and destitute Galla children. How gladly would I be a Pestalozzi to the youth of this land! It goes to my heart to be obliged to send wandering children empty away. If only some assistance were sent me, I might easily take from forty to fifty under my own care. Meanwhile I can but earnestly pray to the Lord, who loved little children, to excite in the hearts of Christians in Europe an interest in this important cause.

THEOPHILUS WALDMAIER.

ON THE OBSTACLES TO CHRISTIAN WORK IN THE ARMY.

BY AN ARMY CHAPLAIN.

THE importance of Christianising our soldiers cannot be overrated. It is one of the great questions of the day, and deserves the serious attention of all who believe in the Bible as the Word of God. That a vast amount of irreligion and immorality prevails in our army cannot for a moment be denied; it obtrudes itself on our notice in the police-reports and the statistics of our military hospitals and prisons. And yet a far more ample provision has been made for the spiritual and intellectual wants of our soldiers than for those of the class from which they spring; we have chaplains, scripture readers, soldiers' institutes, reading-rooms, libraries, gymnasia—everything, in short, that would seem calculated to wean them from those licentious and intemperate habits which have procured for them such an evil fame throughout the world. We have no desire to depreciate any of those institutions, or to detract from their usefulness; we readily admit

that all of them have been productive of some good, but what we assert is that that good bears such a small proportion to the existing evil as to be scarcely appreciable at all. It is true that drunkenness has diminished in some degree during the last year or two; we are willing to believe that this change is partly the result of the agencies to which we have alluded; but we cannot overlook the fact that licentiousness with its concomitant effects of loathsome disease and premature death or dismissal from the ranks of the army are as rife as ever. Where such licentiousness exists, there can be no true religion, and unless an improved tone of feeling be produced among our soldiers on this one point, we should almost despair of their religious and moral improvement.

We are quite aware that all great changes in the habits of large bodies of men must be gradual and progressive. We must not expect too much from

our soldiers, or think too meanly of them because they fall far short of our standard of moral requirement. Their position is altogether exceptional, and it is their exceptional position which is the direct and almost necessary cause of the irreligion and immorality prevalent amongst them. It has given rise to the belief that a soldier need not or cannot be a Christian, and that it is useless for him to try to be one. This species of fatalism obtrudes itself daily upon our notice; it is the opiate with which our soldiers lull their consciences asleep. When the claims of religion are urged upon their attention, they do not assume the bold front of infidelity and endeavour to set aside those claims: in fact we never met with a soldier who was, or professed to be, an unbeliever. They readily admit that they cannot be happy unless they be Christians, but they deny that they can be Christians so long as they remain in the army. They tell you that they have tried again and again to struggle against and to resist the vitiating influences around them, but that all their efforts have been in vain; their good resolves have gradually melted away through daily contact with surrounding evil, and they have relapsed into their former sinfulness. Now we are not to condemn those men too readily or too harshly. There is a great deal of truth in all that they say, and the soldier who sets his face against sin will have much to contend against. Need we wonder that he often relapses into sin? We have known cases of men who have lived exemplary lives for more than a year, and then have been swept away by the stream of evil around them. For a time they try to struggle against it and to regain their former position; but it is all in vain, they give up the contest in despair, and soothe their consciences with the thought that they have been attempting an impossibility. "Wait," they say, "till we leave the army, and then we shall be Christians; at present we can only be the same as others."

This, thank God, is not the case with all. We know some soldiers who have held fast their faith in spite of every opposition, and compelled even the most godless of their comrades to respect them; and what is done by them, might doubtless be done by all. But all are not constituted alike, nor have all received the same measure of faith. They differ as much in strength of character as they do in strength of body; the opposition, the ridicule, and the mockery which cause many to fall away, serve only to confirm others in their good intentions. But the latter are decidedly in the minority; they are few and far between, and their presence in the army only brings the godlessness of their comrades into more striking contrast. But how, it may be asked, has this godlessness originated? It is not a thing of yesterday; it has been the characteristic of our army for successive generations. It would appear almost as if there were something in the profession of arms which tends to make our soldiers irreligious. Regiments composed of professedly Christian men have speedily degenerated. The

26th Regiment was raised among the followers of Richard Cameron, who all professed extreme religious views, and yet in the course of a few years there was little in their religions or moral habits to distinguish them from any other regiment in the service. Through a gradual process of assimilation they became the same as others; and what is true of regiments is equally true of individual soldiers. Some are, doubtless, at first under the influence of religious principles, but men cannot touch pitch without being defiled; and soldiers cannot breathe the infectious atmosphere of a barrack-room without deteriorating morally and spiritually. In civil life, a man may mix in the society which is most congenial to his tastes and habits, but the soldier has no such choice. He has no privacy, no place that he can call his home; he occupies a barrack-room in common with more than a dozen of his comrades; he is obliged to listen to their obscene conversation and ribald songs; if he attempts to read, his books are often destroyed; if he sets his face against their malpractices, he becomes the butt of their ridicule; if he kneels down to pray at night, he may expect a heavy boot or two to be hurled at his head. Any one familiar with life in a barrack-room will at once admit that this is not an exaggerated picture: the soldier who makes a profession of religion may count upon the enmity and opposition of the majority of his comrades. We have known cases where such men, on lying down, have covered their faces, that they might be able to pray without attracting attention; they were led to adopt this expedient from the annoyance they had suffered on attempting to pray openly. And yet even among soldiers a sort of rude, imperfect idea of the principle of religious toleration is occasionally to be met with. On one occasion a young soldier had knelt down to pray at night; a howl of derision rose from the other inmates of the barrack-room, and several missiles were thrown at him, when a stalwart Yorkshireman, whose word was law to his comrades, stood up and commanded them to desist. "This," he said, "is Liberty Hall: if a man chooses to pray, he may pray; if another chooses to swear, he may swear; but the one had better not interfere with the other, unless he wishes to feel the weight of my arm." This was doubtless carrying the principle of toleration a little too far; but it was something better than the bitter feeling of opposition to religion under every form too often displayed by our soldiers.

The existence of this irreligious feeling in the army is one of the greatest obstacles to the spiritual improvement of our soldiers. They are compelled to attend Divine service on Sundays; but it is doubtful whether they derive much benefit from this enforced attendance. If it were left to the soldiers themselves, there would not be a large attendance at our military chapels on Sundays. It is in vain to attempt voluntary services; it is like offering a fresh meal to a man who is already sur-

feited with eating; he will only turn away in disgust. Our chaplains are, we believe, on an average, equal to the clergymen of any church in learning, zeal, and piety; and yet all of them must literally confess that they are, at best, but unprofitable servants. They have at first entered on their duties with ardour, but their zeal has gradually frozen in the cold, ungenial atmosphere they daily breathe; the little leaven of their labours and prayers seems to have little effect on the unsusceptible mass of moral evil and practical atheism around them. This evil is not confined to the ranks of the army; it is too often to be found among those whose superior social position and educational advantages render it doubly disgraceful. After a time, the chaplain discovers with sorrow and bitterness of heart that he stands almost alone; he is removed in a great measure from the influence of that Christian sympathy which sustains other labourers in the field; he has to bear the burden of his own solitary existence. Is it surprising, under such circumstances, that he should come to speak of his ministerial work, not as a labour of love, in which his soul delights, but as a duty which he is bound to discharge without much expectation of ulterior success?

This irreligious feeling, the existence of which we deplore in our army, is, we suspect, not confined to soldiers; it may be found, more or less, among all large bodies of men who are shut out from the humanising influences of home associations and female society. The natural tendency of such an abnormal position is to blunt the moral faculty and to degrade, if not destroy, the spiritual part of our nature. This tendency is perceptible in public schools; Arnold's whole life at Rugby was a constant struggle to restrain and repress it. The training of such schools may be necessary for those intended for public life, but many a Christian mother has observed with alarm the change for the worse which it has effected in her sons in the course of a single year, and been led to fear that worldly success may sometimes be purchased at too high a price. And we would appeal to those who have studied at our Universities, whether the same spirit of irreligion may not be traced among students, who resemble soldiers in their isolated and semi-monastic mode of life. The man of scrupulous piety and delicate religious sensibility is as much a marked man in our college halls, as in our barrack-rooms, and for the same cause. He is a living witness against existing evil, and his very presence is felt to be a reproach. It is the same, also, with the working classes when they are removed from their homes and brought together in large masses; the moral tone of men thus situated is always lower than when they labour alone, or in small detached parties.

We have often stopped to listen to the conversation of workmen engaged on our large public buildings, and we can honestly testify that it was not of a more moral or edifying character than that which

usually prevails among soldiers in beer-houses or barrack-rooms. Our opinion on this point is confirmed by the experience of Mr. Hugh Miller, who was himself originally a working man, and had the best opportunities of studying the habits and feelings of his fellow-workmen. He informs us that they were not only irreligious, but that all allusions to religion were positively forbidden. A good, decent, old Seceder mason once ventured to remonstrate with the most impious of the gang, but he was cut short with the forcible remark:—

“Johnnie, man, if you try to convert me, I'll crack your skull.”

No wonder that Johnnie was silenced by such an argument: few would have ventured to reason with such an opponent.

Now, conceive a large body of men who have lived isolated, not for months or years, but for centuries, and imagine the effect which this isolation will have upon their habits and character. Our army has a corporate existence: the individual soldier dies, but the regiment to which he belonged lives on. Every regiment has its individual existence and its individual character, which is transmitted from generation to generation, and is never lost. Habits once adopted are with difficulty eradicated; our soldiers are the most conservative of men; they hate all innovations, especially in religion or morals. They do not wish to be better than those who have gone before, because they have an idea that they cannot be better. They feel that they are the victims of a system—that they are swept along by a current which it is vain to resist. They soon lose the desire, if not the power of resistance, and are content to be the same as others. Some of our recruits (though not the majority) bring with them to the army a certain sense of religion; they have been members of a Christian church; they have partaken of its holy ordinances; they remember the last parting advice of their sorrowing mothers as they left the home of their infancy, perhaps for ever. They are determined to fight under the banner of the Cross, and to prove themselves good soldiers; they are not ashamed of their religion, and when the Lord's table is spread they take their places there—often the only places that are occupied. But they seldom appear there a second time; the whole force of Satan's artillery is brought to bear upon them, and their fortress of good resolves is speedily destroyed. The man who communicates in the army must be possessed of no ordinary amount of moral courage: he is held in much the same estimation as a deserter who has gone over to the enemy. While such are the feelings prevalent in the army, it is only natural that few of our soldiers should take their places at the Lord's table, or make an open profession of religion. On one occasion an acting chaplain had made preparations for administering the Communion; his congregation consisted of more than a thousand soldiers, and he expected a large attendance. Judge of his sorrowful surprise on finding that only one

soldier came forward, and he an officer. Of those thousand men not one felt himself qualified to come forward, or if qualified the moral courage was wanting. We give this as a case in point to illustrate the state of religious or rather of irreligious feeling in the army, which has sprung partly from the isolated life the soldier leads, and has been transmitted from generation to generation till it has almost become the normal condition of military life.

There is something, also, in the profession of arms, which tends to destroy the feeling of personal responsibility. We are not prepared to go quite so far as Immanuel Kant, who says: "It is an abominable thing, contrary to the law of humanity in our own person, to suffer one's-self to be employed as a soldier, to kill or be killed at pleasure." On the contrary, we hold that the profession of arms is one of the noblest of professions when entered upon from the love of our country and the desire to uphold its liberties; if such were the motives which made men soldiers we might naturally expect them to be the noblest, the purest, and the most unselfish of all human beings. A man who is prepared to die for his country is justified in submitting his will for a time to that of others, and thus rendering himself as irresponsible in executing the will of his superiors as the rifle or the sword he wields; but no meaner motive will justify a man in making this sacrifice of his power of volition. The soldier is merely a blind instrument for carrying out the will of his superiors; his first duty is obedience. There is no exaggeration in the language of Carlyle, that the soldier is one of the few stern realities of the present day; if he is ordered to take his sword and kill you, he will do so without hesitating. He is bound to do so, though you were his father, his brother, or his most intimate friend. Now this blind, unreasoning subjection to authority lies at the foundation of all discipline, and alone prevents an army from degenerating into an armed mob, but it is utterly subversive of the idea of personal responsibility. The soldier feels himself responsible in all matters of military duty and discipline; but his idea of responsibility rarely extends beyond these. The system, too, tends to make him a fighting machine, but not a thinking being. "I thought I ought to have done so," said a soldier who had shown some originality in executing the commands of his superior. "What right have you to think, sir?" rejoined the other; "are we not paid to think for you?" On the same principle he is tempted to believe that the chaplain is paid to pray for him, and that he himself is exonerated from that duty.

That the profession of arms tends to render men impervious to all religious influences is proved by daily experience. There are doubtless good Christian men among all ranks in the army, but these are the exception, and their presence there serves only to render the general irreligion more glaring. It is felt by others, and sometimes by themselves,

that they are in the wrong place, and have no right to be in the army at all. "Men who have nice notions of religion," said the Iron Duke, "have no business to be soldiers." We think he was right. Men with nice notions of religion will soon get quit of them, or their religious sensibility will be constantly wounded by much that they must daily hear and witness in the army. Such men feel it to be so, and often retire into civil life, or adopt the profession of the ministry. It was a saying of the late Sir Charles Napier, that "to overcome all feeling of religion is generally the means of making a warrior;" by which we suppose he meant that men can seldom be good soldiers till they have become bad Christians, or ceased to be Christians at all. The opinion of such a man as Sir Charles is entitled to much weight: no British general was ever more thoroughly acquainted with the habits and feelings of our soldiers, and the working of our whole military system. And it must be borne in mind that he is only attempting to describe the tendency of that system, and not to justify it. He observed it as a fact, that our soldiers, before they became entitled to the name of warriors, were divested of all religious feeling, and that this spiritual insensibility was the natural result of war. And when we consider that the practice of war leads to bloodshed, rapine, cruelty, fraud, violence, and almost every crime that can debase our nature or deform the human character, we need not be surprised to find that old soldiers who have seen much service are usually so hardened, that they seem to have lost all sense of religion. Young soldiers, on first entering the army, may be persuaded to join Bible classes and to attend prayer meetings; but it is difficult, if not impossible, to induce old soldiers to do so. The greatest difference is often perceptible in this respect between two battalions of the same regiment, when the one has been serving in the field, and the other been stationed at home. It is worthy of remark, also, that those superannuated warriors, the Chelsea pensioners, are perhaps of all men the least susceptible of religious impressions.

We have thus briefly glanced at two of the hindrances to Christian work in the army. There are doubtless many others, but for the present we confine our attention to them. The traditional impiety of our soldiers ought not to give rise to despondency; it is the result of causes which have now in some measure ceased to exist, and may be expected gradually to yield to the power of those religious appliances which are being brought to bear upon the army. Never at any past period of our history has so much been done for the religious and moral improvement of our soldiers as at the present day; and if the results at first sight appear disproportionate to the efforts put forth, we must bear in mind that all great changes, in order to be permanent, must be gradual and progressive. We regard it as a hopeful sign that officers no longer address their men in language such as a cabman or

a coalheaver would be ashamed to use to his horse. In the wars carried on by this country towards the close of the last and the beginning of the present century, the language used by officers to their men was often profane and blasphemous in the extreme. What would be thought at the present day of a general officer, who, on preparing his men for battle, thus addressed them: "Come on ye fighting scoundrels, and I will lead you to glory!" We venture to say that few officers of rank would ever dream of using such language now, but half a century ago it was thought nothing of. It was said that the soldiers never executed their orders well unless their officers swore at them. We have heard the captain of a ship use the same excuse for swearing at his sailors; but of course no one will be deceived by such a flimsy pretence. Soldiers and sailors have the same feelings as other men, and it would be absurd to suppose that they are more active and obedient when addressed in foul and abusive language. There is a considerable number of Christian officers in the army, and their influence is beginning to tell upon those around them: many who do not renounce their vices are obliged to conceal them, and this is something gained. Concealment implies a sense of wrong, whereas previously many made a boast of sin, and obtruded their vices on the public gaze. We believe that the example and active efforts of these pious officers are doing much to destroy that traditional impiety which renders the men averse to and prejudiced against the teachings of our blessed religion. Our soldiers are not blind to the fact that those officers who are most urgent in inviting their attention to the doctrines and duties of Christianity are also most careful in attending to their bodily wants and personal comforts, and this must tell favourably on men who have been accustomed hitherto to think lightly of religion. The irreligious spirit still exists in the army, but it is not so universal or offensive as it was half a century ago. We should be over-

sanguine to expect it to die out at once, but there are hopeful symptoms that it is being gradually displaced by other and better influences.

The tendency of soldiers to lose all sense of personal responsibility to God is the natural and necessary result of every military system. The soldier is like a piece of machinery moved by some external force which he cannot resist; he has no individual will, no power of volition in the discharge of his professional duties. He does what he is told, but he seldom dreams of doing anything else, except yielding to the appetencies of our sinful nature. Hence, when he is left without orders in circumstances demanding presence of mind and personal effort, he is the most helpless of human beings. It is positively painful for such a man to think at all, because he has never been accustomed to think. And if this be true in regard to the things of this world, it would be surprising if such men were wiser or more thoughtful in reference to the next, which lies altogether beyond the range of their ideas. They go to church for the same reason that they go to drill—because they are told to do so; if there were no orders, they would not do either. And so with other matters. Now, whatever tends to make the soldier think, tends to awaken and to strengthen the feeling of responsibility to God and his country. "The worse man the better soldier," is a self-evident contradiction and a libel on the profession of arms: a soldier never ceases to be a man, and the better he is as a man the better he will be as a soldier. This truth is now generally admitted, and much is being done to teach our soldiers to think, to reflect, and to feel that they are accountable beings, responsible to God as well as to their country, bound to obey His commandments as well as those of their earthly superiors; and it is to be hoped that the feeling of irresponsibility which springs from the subjection of their will to that of others will thus be counteracted and the claims of religion more readily admitted.

ECCLESIASTICAL AFFAIRS IN DENMARK.

A DECREE has lately been published, of the utmost importance as regards ecclesiastical affairs in Holstein, which, after it had been discussed and approved by the parochial authorities, obtained the assent of the Sovereign on the 14th July last.

By this law the oppressive constraint from which all Christians in Holstein not of the Lutheran persuasion had suffered, has been removed, and our existing ecclesiastical circumstances will undergo a great transformation in the next few years.

The exercise of public worship is henceforth permitted to the Reformed (Calvinist) Catholics, the Mannovites, the Anglicans, and the Baptists, wherever they form a church community with the

consent of the Government. As soon as they can show that they possess the necessary machinery for the organisation of a congregation, they will be allowed to establish one; and, with the consent of the sovereign, they may build churches with steeples and bells, which they have hitherto been forbidden to do.

But convents are not permitted in Holstein, though permission to establish them cannot be much longer withheld from the Roman Catholics, and no religious ceremonies are allowed except within the walls of the churches, consequently no public processions of the Catholics through the streets.

Members of the Lutheran Church only can be patrons of the National churches and schools. As this patronage attaches to the possession of landed property, a landowner of a different religious persuasion must transfer it to an Evangelical Lutheran. The ministers of foreign congregations only can perform the rites of baptism, confirmation, and marriage. Jesuits are forbidden to exercise clerical functions of any kind, even preaching, which is permitted them in Denmark.

In mixed marriages the father decides in what faith the children shall be brought up. Every congregation may establish schools, which are under the supervision of the State, and this supervision, in the case of the National Church schools, is under clerical authority. As for the rest, the schools of foreign religious sects are subject to the general code of school laws.

The decree in question, whose chief provisions we have sketched above, is deficient in not removing all and every restriction from foreign religious sects, and therefore will not content them. This has already been declared on the part of the Roman Catholics in a pamphlet written with great self-confidence, and our National Evangelical Lutheran Church will now have to prepare itself for a struggle.

Another edict of the same date removes all the restrictions which had been hitherto imposed on the Jews in Holstein. They may now acquire landed property, but are excluded from all participation in the affairs of Christian churches or schools. The chief rabbi in Altona is the principal spiritual authority of all the Jewish synagogues in Holstein. Where these synagogues have no special funds for the support of their poor, these are maintained from the general State fund for that purpose, and an union is contemplated of the Christian and Jewish systems for the support of the poor, wherever it can conveniently be carried out.

At the assembly of the Holstein Provosts (superintendents) held at Altona, on the 27th of May last, under the presidency of the National Bishop Koopmann, it was decided to carry out the project of a new Catechism on the basis of that which the bishop had published some years ago. Moreover, the bishop was authorised to propose to the Government to appoint a commission, according to the provisions of a Royal decree of 17th October, 1856, for deliberation on a reform in the constitution of the Lutheran Church in Holstein. Afterwards it was proposed and resolved, as regarded the obtaining of clerical assistance, to request the Government to appoint six candidates of theology as assistant ministers (*vicare*), to ordain them, and pay them by a State provision, maintaining them as a reserve, from which any vacancy that might occur in the ministry of the Church would be filled up.

For some years past, in accordance with a decree of the Government, on the fifth Sunday after Trinity a missionary sermon is preached in every church throughout the country, and a collection

made at the doors on behalf of missions. A voluntary committee, under the presidency of the National bishop, superintends the application of the money so collected; and the interest in missions to the heathen has by these means been considerably awakened and increased. The total collection last year amounted to 2507 Danish thalers. In conformity with a resolution of the missionary committee on the 28th May last, 400 Danish thalers of this sum have been granted to each of the following missionary establishments, viz: the Leipzig, the Henmannsbürg, the Basle and the Evangelical Lutheran Brotherhood (United Brethren); and 300 Danish thalers each to the following, viz: the North German Missionary Society in Bremen, the Rhenish in Barmen, and the Society founded by Gossner in Berlin.

In short, with such ample resources, it is full time to found a missionary connection embracing the whole of Holstein, and to establish an institution for the education of missionaries.

In the kingdom of Denmark, the ecclesiastical agitation continues unceasingly to uproot and invert the existing order of things, and to introduce boundless freedom and license in place of the order established by law and custom. It is for the most part the younger clergy, who, fiercely attacked by the political fever now prevalent, are the authors of this destructive agitation. But there is not wanting, on the other hand, a serious and temperate reaction, which, though it by no means approves or is inclined to preserve everything in its present state, yet firmly opposes every hasty step made by the juvenile representatives of the National Church, who, though they may, it is true, throw down the old, cannot build up the new.

At the head of this reaction is Professor Clausen, who, formerly a member of the Diet, has lately resigned his office, at the same time declaring his motives for taking such a step. He thinks that the liberty of the Danish National Church, which is so strongly contended for, is calculated to undermine and uproot the existing ancient parish laws. Paragraph eighty of the Statute law, "The Constitution of the National Church shall be regulated by law," he understands to mean, that a synodical constitution with legislative powers shall be created, whence naturally the existing regulations, whereby each congregation has its *own* church, its *own* minister, and its *own* property, would not be disturbed. He is therefore specially displeased with the Royal decree of October 2, 1862, which permits those who have left any congregation to make use of the church to which they formerly belonged for the purpose of worship. He thinks, and with reason, that the effect will be, that in every large congregation a number of smaller ones will be formed, and that discord and party feeling will thereby be introduced. These small congregations would next endeavour to break up the original one from which they had separated, to introduce a religious life without any laws or limits

whatever, and to support their ministers in the attempt to trespass on the field of labour of other ministers; and at length the greater number would attach themselves to him who would best understand how to flatter them. The laity would strain every nerve to make proselytes, and there would be an end of all tranquil, spiritual, congregational life.

"We have not," says Professor Clausen, "won our ecclesiastical like our political freedom, by degrees; we have attained it all at once. It does not, however, follow that we ought always to advance in this way, and at all events such an irregular progress ought not to be allowed in ecclesiastical affairs. In these we should proceed with tranquillity and deliberation, and this is impossible if liberty be granted to every individual to interrupt and obstruct all established order and regulations."

We quite agree with the Professor, as indeed do many others also, who, in the present agitation, foresee no good, but rather evil, for the future formation of the Danish National Church. It appears to us as if there were an increasing number of those who express their opinions with quiet circumspection, endeavouring to preserve the good that now exists.

A Christian life in the various congregations is for the most part only in its infancy. The process of fermentation, which is beginning to show its effects, will not cease for a long time. In many

congregations small circles of the "converted" or faithful have been formed. These people keep to the church, and this at all events is a good sign, but they hold also their private prayer meetings. Where the minister is a man who can form a proper estimate of this mode of operation of the Holy Spirit, he takes the matter in hand, and presides at these prayer meetings. By this means they are guided in the right path, and lead to no separation; but where this is not the case, and the minister holds aloof, these lay meetings are in danger of becoming hostile to the church.

In congregations in certain localities congregational committees have been established, and although their action may not be very energetic, they contribute in no small degree to increase the interest in everything relating to the Church. Mostly, some of the "converted" belong to these congregational committees, and in this way it appears as though with us an ecclesiastical reform was beginning from below; it will therefore be the more necessary that the clergy should lead the torrent of religious life into its right channel, so that it may not overflow its banks.

Congregational libraries, which have here and there been established, appear to be little used.

Illegitimate births are, alas! generally still very numerous, and few brides approach the altar with unsullied wreaths. In this respect matters are as bad in Denmark as elsewhere, both in town and country.

J. BIERNATZKY.

MR. HELDRING'S NEW GUINEA MISSION.

It was in the year 1528 that the Spanish General Alvar de Saavedra visited the coast of New Guinea, and spent two months on the shores of the beautiful island of Mansinani, whose extent is considerably greater than that of the whole of Germany. Upon the occasion of an attack made by the Papuas upon his vessel, three of them were taken prisoners and carried away by the Spaniards to the Moluccas, where they received instruction from Catholic Missionaries, and one of their number was baptised. Sometime afterwards Saavedra returned to New Guinea in the hope that these three natives, who accompanied him, would be able to ensure him a favourable reception; but no sooner had the ship got near land than two of his captives jumped overboard and swam to shore, and as soon as the third, the baptised convert, landed, and began to extol the kindness of the whites, they fell upon and murdered him. Since then New Guinea has very seldom been visited by European ships; there has been no European settlement attempted, still less any missionary station established on this large and beautiful island; for although the Dutch for the last two hundred years have claimed supremacy over it, they have done nothing but visit occasionally its north-west coast, without ever settling down there. However, the Malay prince of

the island of Tidor, one of the Moluccas, a dependency of the Dutch, has taken possession of the district of Dory, whose inhabitants pay him tribute in slaves.

Now, in the Bay of Dory is the small island Mansinani, on which, several years ago, the enterprising Captain Pieterse contrived to trade for five years. He had obtained a recommendation from the Sultan in Tidor to the chief men in Dory, and the chief of Mansinani having built him a house on his island, in return for a few coarse plates, some imitation of coral, and two pieces of black cloth, the Papuas gradually grew friendly; Pieterse acquired their language and carried on business along the whole of the north-west coast of New Guinea.

In the year 1853 the missionaries sent out by Gossner, who were stationed at Batavia, in the Island of Java, heard of the safe and steady intercourse between Pieterse and the people of Dory, and the intelligency was particularly welcome to them, as Gossner had recently sent to the Dutch preacher, Heldring, certain men intended for missionary work in the islands of the Indian Ocean, and, if possible, on New Guinea. Accordingly the two missionaries, Geiseler and Ottow, at once made ready to go to Dory, and their Batavian friends fitted them out

with everything necessary. The governor-general gave them a pass as far as Ternate, and the sultan of Tidor sent a recommendation to the people of Dory, to which place a merchant of Ternate promised to take them in his own ship. They were amply provided with presents for the chiefs, and also with £25 for their own expenses, and were sent on their way with blessings and prayers, and promises of future assistance.

On the 9th May, 1854, they left the harbour of Batavia in a steam-ship, visiting on their way Sum-bawa and some of Gossner's missionaries stationed at Macassar, in the Island of Celebes, who did all they could to persuade them to remain there, but failed. Proceeding on their voyage, they met with some Dutch missionaries in Menado, and on the last day of May arrived at the harbour of Ternate; there they had to remain six months before they could proceed to Dory, which however, when they once set off, the schooner Ternate reached in three weeks.

The town of Dory stands close to the sea; nay, the large barrack-like houses, in which many families live together, stand on lofty posts, fixed below high-water mark, so that the sea washes under them. A clear stream runs through the village to the sea, and behind it rises a magnificent forest, on the most fertile soil in the world. On the high trees, displaying their emerald plumage in the light of the tropical sun, sit the pride of New Guinea, the beautiful Birds of Paradise. The brothers would gladly have fixed upon some rising ground above the village for their station, but the wood had first to be cut down before they could build, or plant the fruit-trees and sow the cereals they had brought with them. Workmen were only to be had for very high wages, for the Papuan, though eminently a trader as well as a good hunter and fisherman, will do no other work of any kind. For such necessary employment as rice-planting and house-building he has his slaves, whom he will hire out indeed, but only for a high recompense. This being the case, the missionaries found there was nothing for it but to settle, in the first instance, on the little island of Mansinani, which is just opposite Dory, but of a very different character, being stony and barren, and depending for water entirely upon the rain-fall. About a hundred Papuans lived there, and the house occupied by Captain Picterson was still standing, though in a very dilapidated condition. The missionaries bought a boat for one pound, that they might be able to cross over and make a clearing for their future home, which the natives permitted them to do, but consented to assist only provided a piece of linen and thirteen shillings were given them in return, and the co-operation of the children had to be secured by knives, fish-hooks, and beads.

Before fourteen days were over the Missionary Ottow got a sun-stroke, and Geiseler was stricken with fever, succeeded by painful boils, and finally by so serious an ulcer on the leg that he was obliged to return to Ternate in the government boat, that fortunately for him came to Dory at this very time.

Ottow remained behind alone, and he, too, soon sickened of fever in his wretched dwelling, and, owing to weakness of body and ignorance of the language, could do nothing at all in the way of missionary work. The Dory people were constantly harassing him with terrible accounts of the Hara-foras, who lived in the forest, and were cannibals. They kept assuring him that these cannibals were coming, and that unless the Dutch built a fortress at Dory they themselves intended to leave it, and that he could not remain there. Finally, poor Ottow, in despair wrote to Geiseler, not only to deprecate his return, but to announce that he himself might be expected back at Ternate before long.

However, Geiseler did return in February, 1856, bringing with him five carpenters, who built a house for the missionaries in Mansinani, of which they took possession in the July of the same year, after having both of them had a second attack of fever.

Now, then, their missionary labours were to begin. Every Sunday service was held in the Malayan language, but the Papuans appeared to take but little interest in it. They were steadfast in the religion of their fathers, which consists chiefly in the worship of the dead. They preserve the graves of their ancestors with the greatest care, and lay on them votive offerings and strange little figures. Every village has its own temple, which is chiefly used to celebrate the festivals of the dead. It is a building with a triangular roof, open on all sides, the roof supported by a double row of pillars, and these pillars rude imitations of the human form, the outer row consisting of male, and the inner of female figures, all entirely unclothed, with the exception of turbans on their heads, which form the capitals of the pillars. In these buildings, which are called *Rums-ram*, on the occasions of these festivals of the dead, the nobles, who are a mixed Papuan and Malay race, especially assemble, all in full dress, with feathers in their woolly hair for chief ornaments, the number of which denotes how many men the hero has killed. The day closes with processions and songs, and a feast, consisting of sago, cakes, and smoked hog's-flesh.

At these festivals the Konooes are never absent. They are the sacred singers, and pretend to have intercourse with the dead, and to make known their will. As might be expected, they are much opposed to any innovations in matters of faith, and by no means approve the arrival of missionaries. But the most formidable opponents are the Mohammedans, who, at the secret instigation of the sultan of Tidore, labour to influence the Papuans against foreign teaching; this Mohammedans invariably do, wherever Christian missionaries appear.

The brethren found that learning the language was a slow process. Very few men attended the service, no women, and the school only numbered eight children at most. In 1857 the Hamburgh ship "Posa" was wrecked on the coast, and the

crew barbarously murdered by the Dory inhabitants, with the exception of three sailors, saved with great difficulty by the efforts of the missionaries, and carefully tended till they were taken off to Ternate. In 1858 the Mansinani mission-house was once more a hospital; Ottow, who had married at Ternate, his wife, and Geiseler, all fell ill. Nevertheless, in that year Ottow delivered his first sermon in the Papuan language, and also translated some hymns into it. But his scholars, who by this time were able to earn something for themselves, would no longer attend school. The labours of five years appeared to be entirely without result. However, the missionaries held on in faith and patience. Ottow undertook Mansinani for his peculiar sphere, and obtained support from the Dutch government, who entrusted him with certain political offices, while Geiseler determined to make short excursions to the opposite coast, preaching the word where it had never been heard before, and working his way as far as the great bay of Gulvink. Both brethren were very desirous that others should come to their aid, but as Gossner was recently dead there was nothing to be hoped from

Berlin. However, they were joined by Jäserich, from Macassar. The Lord grant them all patience and faith, for it is indeed trying to have laboured for nine years without having made one convert! On the 16th of August, 1862, Ottow wrote: "Oh, how well it is for us that the Lord requires nothing but faithfulness from his servants, and does not judge them according to their success, else it would go hard with us indeed."

We must not omit to mention that Mr. A——, of Leeds, takes peculiar interest in the New Guinea Mission, and has promised a donation of 200*l.*, provided nine other friends of the good cause will give the same sum to the Methodist Missionary Society, which seems inclined to form a settlement in the island. This is the same Mr. A—— who, some time before, promised 100*l.* to the East African Mission, for the purpose of evangelising that dispersed Christian remnant in Gurague, Cambat, Wolamo, and Caffa, which seems about to sink back into utter heathenism, unless the Christian Churches send some good Samaritans to their rescue.

J. L. KRAPF

RELIGIOUS EDUCATION IN SOUTH GERMANY.

IN Baden the school question and the catechism question are the two by which minds are at present chiefly agitated. The Director of the Upper School Council, Dix Knics, has forwarded to M. Lamey, the President of the Ministry of the Interior, forty-four propositions, which comprise the principles of the new school regulations that are supposed to constitute the reform. This movement bears reference to the training and instruction of more than 250,000 children in the territory of Baden, and is therefore of the greatest importance. The Director declares the established dependence of the public-school system on the superior authority of the Church to be unfit for retention. He says this spiritual dignitary must no more be the head of the schools, and that a school council must be established for the administration and inspection of the public schools; that a change in the system, and not in the persons employed, is necessary; and that the public schools under this council must be divided into (1) elementary, and (2) superior. The subjects of instruction in the elementary public school are religion, the German language, arithmetic and geometry, physics, history and geography, calligraphy, singing, drawing, gymnastics, feminine work—twelve subjects altogether.

The subjects of the elementary school are also subjects in the superior school; but in the latter the application of the matter learned is to be made more extensive. Furthermore, the reading of German poetry is to be introduced, on account of its efficacy in forming the public character; at the end of the course of history a survey is to be taken of

the institutions of the state, and, if possible, facilities are to be afforded for the acquisition of the French language.

The religious instruction remains a compulsory part of the school-system. It is the business of the Church to superintend and regulate it for those under her control, notwithstanding the uniform administration of the public school by the state authorities. Nevertheless, the public school-teacher is bound in case of need to give religious instructions every week for as many as four hours, whenever the local church authorities desire it of him. The Sunday and Week-day Progressive Improvement Schools in their present form are entirely done away with. The teacher is bound to give instructions in one of these schools for not upwards of four hours in the course of the week, whenever the parish orders him and allows him a remuneration. There is no compulsory school attendance. Every teacher is engaged for thirty-two hours in the week. The organisation and division of the lessons are within certain limits to be regulated according to local requirements. The course of instruction is to be designed by the teacher, to be ratified by the local authorities, and to be approved by the higher inspection committees. The ecclesiastical teacher has the right to choose his own time for his lessons; but he must not alter it except under special necessity. The infliction of blows and the use of injurious appellations are entirely forbidden.

Whether there are to be confessional or "mixed schools" (that is, schools in which teachers of different confessions will be employed, without

their being allowed to give any sectarian colouring to their religious instructions), will depend on the decision of the parish actually concerned. The local school inspection, as a separate function, will be abolished. The schools will be visited by the local school council. This will consist—(a), of the official members, namely, the local ministers, the burgomasters, the public school teachers, and the teachers in the classical and the town-schools, the medical man of the place, and—(b), of members of the parish elected for seven years, whose number will exceed that of the official members. The chairman of the local school council will be chosen by the members of the same for the period of six years. The local school council will furthermore elect from its own body one or more school-surveyors, who, in the monthly sessions, will give reports of the efficaciousness of the system. Instead of the established school visitors of the circle, who are churchmen, and to whom it is an extra-official employment to get the schools inspected, there will be school visitors for the circle appointed by the state, who will have to devote themselves exclusively to this duty. The scheme proposes seven of these officials. The district school visitor will be assisted in his labours by trustworthy persons from among the people.

The training of candidates for the position of school teachers is left generally open. In order to enter the seminary a person must have completed his sixteenth year, and possess a certain amount of knowledge. The instruction given in the seminary will be divided into three yearly courses, to which will be added, if possible, a half-year's course of continuation and repetition for those who choose to avail themselves of it. The qualification for the place of head teacher in the superior schools is that the candidates should at least evince "good capabilities" for the instruction to be given.

The functions of the sacristan and the organist are separated from the academical department, and the nominations to the former are dependent on the authorities of the Church. From this separation no teacher is to suffer any diminution of the actual income which he shall have hitherto received for the combined functions. After the separation of the two employments the teacher will be obliged to undertake the organist's work in his school-district, whenever he may be required by the Church authorities. Nevertheless, this extra work must not interfere with the performance of his duties in the school, and the teacher is entitled to claim for it a certain remuneration from the Church authorities. The teachers' situations are to be divided, according to their emoluments, into three classes :—(a) comprising country parishes of under a thousand souls; (b) country parishes of above a thousand, and town parishes of under 2500 souls; (c) town parishes of above 2500, among which a special provision is further made for those which contain more than 6000. The ordinarily very small salary of the teachers in general is expressly to be raised. Further-

more, the teacher is to have a claim to a provision for his old age, according to the scale that has hitherto been in use. The provision for the widows of the teachers is also raised. The compulsory boarding of the under by the upper teachers is abrogated. The most important point in the reform is, however, this: that the religious instruction is considerably curtailed, and the children reduced to a minimum allowance of it. Also that the parish, and, above all, the Church, cannot supersede any teacher, not though he should be an unbeliever, or even a scoffer; at most, they can take the religious instruction out of his hands, but he must continue to be a teacher and an educator; and who is then to furnish the religious instruction in his place? Next comes the catechism question, which has occasioned the greatest pain to the whole evangelical community in Baden. It had certainly been a long time anticipated that the higher Church authorities would curtail those questions in the Catechism which had to be learnt by heart; yet it was believed, brief as the Catechism actually is, that this curtailment would have been confined to a few formal questions which have little bearing on matters of faith. But, according to the latest ordinance of the upper Church council, there are seventy questions, that is, more than half of the entire number, and ninety-one Biblical aphorisms, which are no longer to be learnt by heart, for fear the amount of secular instruction should be diminished by the committing to memory of religious matter. The questions struck out are, many of them, the most beautiful, pitily, and pregnant of all, and those that contain the fundamental principles of Christian doctrine and morals, and such as have been during many centuries the most beloved and cherished by the people. But even more than the erasure of the seventy Catechism questions, the curtailment of the Biblical texts has excited amazement, especially as their number had been inconsiderable from the beginning; for if it be divided over the eight years of the school course, it gives, at most, the number of forty for each year, or not so much as one a week. And yet there is nothing more important than early fixing in the memory of the most important Biblical texts, because they constitute an inestimable capital, which bears interest throughout our life in days of health and of sickness, and especially in hours of temptation and of infirmity. The Greeks had to learn their Homer by heart; and ought the Christians to be content with a couple of texts from the word of the true God?

The Catechism in Baden is furthermore much revered as the joint Catechism of the united Evangelical Churches—the Catechism in which the Lutheran and Reformed confessions most agree. Its object was a prescriptive expression of the faith and confession of the community, and its legitimacy depends upon its expressing the doctrines of the Scriptures with the utmost possible distinctness.

THE CALCUTTA BETHUNE SOCIETY.

THE Society owes its origin to Dr. Mouat, when he was secretary of the Medical College and of the Government Council of Education. On Thursday, 11th December, 1851, he called a meeting of educated native gentlemen, and proposed the establishment of a society, somewhat after the model of the great Literary, Philosophical, and Scientific Societies in Europe, and for the promotion of somewhat similar objects. After a lengthened conversation, it was unanimously resolved that, "A Society be established for the Consideration and Discussion of Questions connected with Literature and Science." And in order to perpetuate the name of the Honourable Mr. Bethune, Legislative Member of the Supreme Council, then lately deceased, and to commemorate his great services and boundless liberality in promoting the cause of Native Female Education, and native improvement generally, it was also resolved that the newly formed Institution should be denominated "THE BETHUNE SOCIETY."

The meetings of the Society were to be held monthly. It was to be under the management of a President, Vice-Presidents, &c., chosen by the members. A few European gentlemen interested in Native progress were requested to join it; and as natives themselves had as yet had little experience in such matters, they resolved that, for some time to come at least, their president should be an experienced European.

Dr. Mouat was chosen as the first President; he was succeeded by Mr. Hodgson Pratt, of the Civil Service; Colonel Goodwyn; Dr. Bedford; and the late Mr. Hume, a barrister of the Supreme Court, and one of the magistrates of Calcutta.

For some years, marked prosperity attended the proceedings of the Society. It succeeded in bringing together monthly, on a common arena of improved literature and science, and for mutual intellectual culture and rational recreation, the very élite of the educated native community, and in blending them in friendly union with leading members of the Civil, Military, and Medical services of Government, of the Calcutta Bars, and other non-official classes. It also, in addition to constant monthly discussions on subjects of varied interest, alike theoretical and practical, succeeded in calling forth, from many of the ablest scholars, both European and native, a valuable series of elaborate and edifying lectures, on a great variety of important subjects, literary, philosophical, scientific, and sociological.

In 1858-9, the Society, from a variety of concurrent causes, began rapidly to decline. Amongst these, doubtless, one of the chief was the necessitated absence of the president from frequent and serious illness. In June, 1859, he became so unwell as to be constrained suddenly to embark for England.

From the *published proceedings* of the Society, it appears, that, in these adverse circumstances, strong fears were entertained lest "the Society might lapse into total extinction." The older members, however, we are told, "were very loth to allow their minds to be reconciled to the extinction of a society which for years had so greatly prospered, and so long promised to become the ornament and glory, the bulwark and defence, of all who were confederate in the noble attempt to inaugurate a new and better era. They felt that very much must depend on their securing a President who commanded the respect of Europeans and natives, and who would throw himself heartily into the arduous work of resuscitating a body which was fast sinking into inanition. In the exigency, it occurred to some of the remaining office-bearers and leading members to apply to me, though for various reasons which it is needless now to specify, I had never joined the Society as a member. I at once declared that the state of my health and multifarious duties made me shrink from the onerous but honourable task proposed to me; though my deep interest in native improvement was enough to induce me to encounter temporarily any extra personal exertion for the attainment of a worthy object. There were, however, certain conditions on which alone I would venture to undertake the heavy burden."

From the Proceedings of the Society we find that the most important of these conditions had reference to a fundamental law of the Society, which peremptorily forbade the delivery of any discourses "treating of religion, &c.;" and was, in practice, so stringently interpreted, as to preclude any allusion even to the Being, providence, or works of God. No one desired a society so heterogeneously composed, to be converted into an arena for controversial religious discussion. Such a change would issue in no good. But, as the original law of the Society was so construed as to forbid allusion even to the Being of a God, or to any indications which the works of Creation might exhibit of His wisdom, power, or goodness, and thereby had led to the Society's being stigmatised in various influential quarters as a "Godless or Atheistic Society," thus preventing many men of high intelligence and tender consciences from joining its ranks,—what I proposed was, that that original law should be so altered in the wording of it as to admit, on fitting occasions, any reverential allusion to the Being of God and His works of Creation and Providence, together with any respectful allusion, historically or otherwise, to revealed religion.

After earnest discussion at the public meetings, all the changes proposed, and propositions suggested by me were adopted; and with the adoption of these I assumed the Presidency of the Society on the 11th August, 1859.

"With the adoption of these resolutions," as remarked in the published volume of the Society's Proceedings, "the Bethune Society terminated the first period of its existence, and was fairly projected upon its second. For reasons already assigned, the Society had in a great measure to be reconstructed; it had to regain a status and position from which it had lamentably declined; it had to re-inspire confidence in the practical utility of its aims and objects; it had to conciliate alienated friends, and, by its proved usefulness, gain an accession of new ones." Now, much of all this has been amply achieved. All the public meetings have been well attended; and most of them crowded to overflowing. European and Native gentlemen of the highest grades in society, such as Sir Bartle Frere, and the late Sir James Outram, when members of the Supreme Council of India; the Rajahs Kadha Kanl Deva, and Kali Krishna of Calcutta, and the Honourable Rajah Del narayan Singh of Benares; the Lord Bishop of Calcutta, &c., have had their names enrolled as honorary members; while many distinguished names, alike Hindu and Mohammedan, have been added to the ordinary membership. Gentlemen in the high position of the Lord Bishop and Venerable Archdeacon of Calcutta have not deemed it beneath them to countenance the Society by their presence, and to benefit it by public lectures. The Society itself, for thoroughly working purposes, has been parcelled

out, after the model of home societies, into Special Sections. These are six in number, viz., on General Education; on Literature and Philosophy; Science and Art; Medical and Sanitary Improvement; Sociology; and Native Female Improvement. These soon came fairly into operation; and some of them have already borne excellent fruit. The Proceedings of the Society for the sessions of 1859-60 and 1860-61 have been published in a handsome octavo volume of 443 pages. These include notices of Lectures and Discussions at the public meetings; Reports of Sections; and a selection from the Discourses delivered by European and Native gentlemen.

Altogether, the Society for the last four years has been increasing in real prosperity and usefulness—imprinting a salutary influence and direction on the studies and pursuits of the educated natives of the metropolis of British India—and causing its influence also to be felt for good throughout many of the districts and towns in the interior of Bengal.

The last ordinary meeting of the session of 1862-63 was held in April last. The subject for Lecture and Discussion was Female Education, one, at the present time, of a momentous character—in which the friends and supporters of all our Missionary Societies are vitally concerned. The discussion was very ably and interestingly conducted.

ALEXANDER DUFF.

THE ROMAN CURIA.

IN these my letters it may have been already remarked that I do not aim at giving a report of the efforts made by different denominations of Christians to spread the Gospel in Italy. Such reports may be read in abundance in the correspondence of foreign religious journals, and in my private opinion they fail to give a correct idea of what is going on amongst us. In Italy we have the Gospel preached by men belonging to different churches, and sent out by them; and however these churches may profess simply to preach Christ, laying aside entirely their own minor peculiarities, and however conscientiously their evangelists may endeavour to do this, it is evident that though such neutrality may be possible at the first onset, it is no longer so when the time comes for gathering the converts into a church. On the contrary, the more conscientiously the evangelist believes the government or ritual of his own church to be the best, the more anxious must he inevitably be to see it adopted. Hence it happens that the different reports we meet with in religious journals as to the condition of Italy, although conscientiously written, are not, and cannot be, impartial, each authority unwittingly having a tendency to exalt the labours and successes of that denomination to which he belongs, and to depreciate the exertions of other parties; this is done even in the reports of excellent and

sincere Christians, and this is why I have determined, instead of adding to the number of these reports, to dwell on the evangelisation of Italy in the general, occupying myself more especially with the obstacles that the good work has to contend with, and this I do with a view to inspire Christian foreigners with an impartial interest in a cause that has to be carried on under so many difficulties.

I have spoken of politicians and of the clergy, and I have shown both these classes to be inimical to the Gospel. I have now to dwell upon the causes that hinder the spread of the truth amongst the masses of the population, but first of all I must give some idea of the Roman Ecclesiastical Court, which has for object to augment, or at all events retain the abuses of the Papacy, and also to oppose a formidable and well-organised force to the propagation of the Gospel. Christians in other lands who are only superficially acquainted with this court, may find it advantageous to have a full account given of it by one who for many years was one of its members, and who is intimately acquainted with the theological and canonical doctrines of the Romish Church. The head alike of the Church and the Ecclesiastical Court, the Curia of Rome, is, of course, the Pope. Now what is the Pope, according to Roman theologians and canonists?

Here is a summary of their doctrines on this head.

At the fourth session of the Lateran Council V., the bishop appointed to preach expressed the doctrine of the Curia by apostrophising Pope Julius II., who was present, as follows:—"Thou art the pastor, thou the physician, the governor, the husbandman, thou, finally, art *another God upon earth.*" At the sixth session of the same council, held in 1513, in presence of Pope Leo X., the bishop who preached was determined not to be behind his predecessor, and accordingly, addressing the church, he cried:—"But thou, O daughter of Zion, art not to weep—for behold! here comes the Lion of the tribe of Judah, the root of David; behold, God has raised up unto thee a Saviour, who shall save thee from the hands of those that spoil thee . . . It is thou, O most blessed Leo, who art the Saviour that we expect." These impious words have actually been spoken before a council where the Pope was present, and they are printed in the collection of Councils published with the approbation of Rome.

Next let us see how the Pope is spoken of by the best Canonical writers of Rome. In the Canon Law there is a decretal of Pope Innocent III., which lays down, "It is not the man, it is God who sets apart whatever is set apart by the Pope, whose ways on earth are not the ways of a man, but of the true God; he decides not with human but with divine authority." Pope Nicholas I., in his letter to the Emperor Michael, a letter reported in the Canon Law, says:—"The pontiff was called God by the great Prince Constantine. Now it is evident that God cannot be judged by any man," and the inference drawn is that the Pope is supreme over all other authorities.

Two distinguished doctors of the Roman Church, both made cardinals as a reward for their writings, Cardinal Zabarella, and Cardinal Bellarmine, hold the same views respecting the Pontiff. "God and the Pope form one single consistory . . . the Pope may do whatever God does . . . the Pope may do what he will, even things unlawful, and is more than God, *est plus quam Deus!*" Cardinal Bellarmine teaches that "if the Pope were to err, commanding vice, and prohibiting virtue, the church would be bound to believe that vices are good and virtues evil, and in failing to believe this would sin against conscience." He further declares that "the Pope may decide what he will, because he is above the law, beyond the law, against the law—the Pope is the cause of causes, *causa causarum*, and therefore we are not to seek for the cause of his power, it being impossible to assign a cause to the first cause . . . whosoever doubts this doctrine, doubts the Catholic faith."

The celebrated Canonist, Prospero Fagnani, who is the oracle of the Court of Rome, in his famous commentaries on the Decretals, teaches us the doctrine of the Roman Curia concerning the Pope. "The Pope may make laws and institutions for all

the world, because his power is unlimited. The Pope has power over all men, even over infidels (that is to say, Jews, Turks, and heathens). The Pope judges all men, and can only be judged of God. He cannot be judged by councils, nay, were the whole world to pronounce in any particular against the Pope, it would be right to submit to his judgment against the whole world. It is not lawful for any one to discuss the actions of a Pope. Everything that he does is done by Divine authority. The Pope does not hold the place of a mere mortal, but of *the true God*. The Pope may, by himself alone, determine the symbols of faith, since it belongs to him only to decide in matters of faith. The decisions of Fathers, even if supported by Holy Scripture, have much less weight than the decisions of the Pope. Even if he wished, he could not submit himself to a council, because God alone could make a mortal greater than the Pope. The Pope is not subject to the decisions of his predecessors, not even to that of the Apostles; for there is no power that limits the power of the keys, not even the power of St. Peter and St. Paul; there being no superiority among equals. The Pope may dispense with the observance of the Divine laws and the Gospel precepts. It would be heresy to believe that the Pope could err in his decisions as to faith or the sacrament. It would be sacrilegious to doubt whether or no he could change the last will of the dying, and he who should deny his sovereign power would not be a Christian. The Pope as a man might err in matters of faith, but as Pope he could not do so. The Pope is the administrator, the dispenser, the true patron of all the ecclesiastical possessions in the world, and therefore he may freely use them as his own. The Pope may grant every species of dispensation with the exception of one, to marry one's father or one's mother. The Pope may depose magistrates and princes, and free their subjects from their obligations to loyalty. Nevertheless, the king or prince thus deposed may not lawfully be driven away or slain except by those commissioned by the Pope. The Pope is king of kings, and ruler of rulers; he is the prince of bishops, the judge of all men. In virtue of his absolute power he can change the nature of things, and make a thing out of nought; he can create a law where before there was none; he is all and above all; he can make square things to be round, can make black to be white, and white to be black."

Such, then, is the Pope, according to the canonical theologians of the Ecclesiastical Court of Rome. This representation of him differs very widely from that given by a Bossuet, or a Wiseman, and others, who would throw dust into the eyes of Protestants. Those who have quoted are high authorities in the Romish Church. They are cited by all Popes in their bulls and encyclical letters, in which they would take good care not to cite the opinions of a Bossuet or a Dr. Wiseman.

In order to confirm this high doctrine, and make

it appreciable by the people, the Pope is surrounded by actual worship in the Roman Court, and has paid to him Divine honours. No sooner is he elected than he becomes *most holy*, and is never spoken of otherwise; he becomes infallible, and vicar of Christ, and assumes the plural—*we*. As soon as elected, he goes behind the altar of the chapel in which the election takes place, and changes the robes of a Cardinal for those of a Pope; then, accompanied by the two oldest Cardinals, he goes to seat himself on the throne that has been placed on the steps of the altar, and while they are singing the *Te Deum*, he receives the first *adoration* (such is the official term) of all the Cardinals, who kneel one by one before him and kiss his feet. On the same day, three hours before sunset, he goes from the Quirinal with great pomp to St. Peter's, to receive the second adoration, which is more solemn than the first. Preceded by the Roman Court splendidly attired, and by the Cardinals in red capes, he is carried, seated on his throne, on men's shoulders, into St. Peter's, a gorgeous canopy above his head, two attendants with immense and costly fans at his side, the people kneeling as he passes, and placed on the so-called sepulchre of the Apostles Peter and Paul. The second adoration then takes place. The third adoration is on the Sunday following his election, when he is crowned, the Cardinals not only kissing his feet, but offering him incense. When the triple crown is placed on the Pope's head, these words are spoken in the presence of the assembled people:—"Receive thy tiara, embellished with three crowns, and never forget when you have it on that you are

the father of princes and kings, and the supreme judge of the universe: and, on earth, the vicar of Jesus Christ our Saviour."

To preserve and increase in the popular mind this veneration for the Pope, he is even exalted above Jesus Christ. When a person enters a church with the intention of adoring the Host, which, according to the Roman Catholic faith, is in very deed Jesus Christ, he may enter when he will, remain as long as he feels inclined; one genuflexion is sufficient, and prayer may be made while comfortably seated. But an audience with the Pope is no such simple matter. It must be applied for in writing, and the petition may wait days, perhaps months, before so great a favour can be accorded. When the appointed day arrives, he puts on the dress customary on such an occasion, and presents himself at the palace, passing through seven halls, all filled with guards and attendants on an ascending scale of dignity, and when at length his turn of admission comes, and the door is opened that admits him to the august presence, he has to make three separate genuflexions, then to prostrate himself, to kiss the sacred slipper, and unless raised by the Pope, he must remain in that attitude, and so make his request known!

Such are the ideas entertained in Rome of Papal greatness. But how is this one man able to govern the whole Roman Church? By means of his *Curia*, a complicated, and, generally speaking, a little-known system, which I hope to expound in my next letter.

L. DESANCTIS.

Genoa, 12th Oct. 1863.

CITY MISSION WORK IN THE UNITED STATES.

BY THE REV. DR. JENKINS.

[LATE OF PHILADELPHIA.]

How the masses in populous cities can be most successfully reached by the Gospel, is one of the great questions of the time. Dr. Chalmers, as thoroughly as any man of our own day, seized the true idea, and Westport stands a living memorial of what one earnest man may accomplish in meeting the moral need of destitute and neglected populations.

The London City Mission, when Christian work amongst the masses was in its infancy, inaugurated modes of labour, and created agencies which have blessed the destitute and degraded in the metropolis and, indirectly, in other great cities, beyond aught that the general Christian public can possibly apprehend. In the sphere of simple philanthropy it has wrought marvels; its *spiritual* achievements will not be counted up until the day of the Lord. "The Missing Link" was forged on the same anvil.

The magnificent scheme of Church extension in the metropolis which has been lately announced by the Bishop of London, proves that one of the most earnest, active, and practical thinkers of the day

appreciates the responsibility and duty of Christ's Church in her relation to great cities. His Lordship, evidently, is alive to the vast necessities, in a religious point of view, of this mighty metropolis. Truly the work is vast! The multitudes that live utterly neglected by the common Christianity of London may well appal us! How overwhelming is the lack of moral ministries and ministrations compared with the metropolitan demand!

The importance of Christian work in great cities is augmented by the fact that these centres of population are controlling forces in the moral formation of society at large. It is trite, but it is weighty withal, to state that counties, provinces, and countries, are morally and socially what cities and populous towns in the midst of them are. Whatever in the world is bad on the one hand, or good on the other, emanates largely from metropolitan centres.

You will have been prepared by our previous article, to learn that these facts have not been

ignored by the Christians and churches in the United States. Deep has been the thought, and comparatively extensive the labours which have been expended in the attempt to carry truth and peace through the Gospel to the masses that are congregated in such social centres as New York, Philadelphia, and Boston. These three cities contain an aggregate population of two millions. Their populations differ widely from those of the large cities of Great Britain. They have been brought together from various countries of the old world, and to a large extent from the lowest strata of society.

There are districts in New York in which German is almost wholly spoken; the signs over the shops are in German; the newspapers which are circulated are in German; the theatres are German; political placards are printed in German; and at political meetings the addresses which are delivered are spoken in German. There are streets in Philadelphia—districts, indeed—which are wholly inhabited by persons of colour; and, although immigrants from Ireland mingle with the general population more promiscuously than those from other countries—from Germany especially—it is not unusual to fall upon an *Irish* neighbourhood. Poverty and vice oftentimes bring together, into one strange and degraded whole, members from each of these classes. There are centres of vice in which are found the German, the Irish, and the African mingled into one corrupt mass, each eagerly vieing with his neighbours in the pursuit of crime.

Your readers have heard of the Five Points in New York, and of Bedford Street in Philadelphia, —the “St. Giles’s” of these two cities. In these localities the *Ragged School* system, with some modifications, has been successfully employed as an ameliorating and Christianising agency.

We shall illustrate our statement by a brief reference to the Five Points Mission in New York. The promoters of this mission have not confined themselves to one class of agency, but have attempted the various methods which have been prosecuted in London. They have aimed at the elevation of both the adult population and children. The Gospel has been preached; Sunday Schools have been established; Bibles and tracts have been distributed; temperance societies have been formed, and all who can compare the Five Points now with what it was fifteen years ago, will allow that the transformation, both material and moral, which has been wrought upon the surface of the district, is amongst the most wonderful achievements of modern Christian work.

The *industrial* department of the Five Points Mission merits the consideration of the Christian philanthropist everywhere. Industry is promoted amongst adults, both male and female. What we speak of now as commanding general attention is the *juvenile* branch of this department. The most destitute children in the district, some orphans, some stolen (by beggars), some foundlings,—all

utterly neglected,—are collected into a school, in which they are fed, clothed, kept clean, and instructed in the elements of a plain education, as well as in domestic and other industrial work. The attempt is made, indeed,—frequently, as we shall see, with great success,—to fit these outcast children for reputable life. Once or twice a year a selection is made from the school of the most improved children, with a view to their being bound out as apprentices, or otherwise provided for. *No scholar is allowed to remain in New York.* Mr. A— (we forget the name of this noble worker) is despatched to “the West” with ten, fifteen, or twenty children, boys and girls. He has prepared himself for the expedition by correspondence with farmers, traders, and others, and, in his own mind, has distributed the members of his responsible charge amongst the various applicants who have written to him for domestic or farming “help,” and who, in a portion of the country where labourers and servants are few, are sufficiently numerous to enable their guardian to make a choice of homes for them. It is not unusual for childless parents in the West to ask Mr. A— to select from amongst the children in the school one whom they might adopt as their own child. A lawyer, not many years ago made such a requisition. He wished to adopt a little girl from the school, and to bring her up as his own daughter. A man of wealth, he gave her a thorough education; a Christian, he brought up the child “in the nurture and admonition of the Lord,” and now, in that “Great West,” she is moving in a sphere of influence and, we hope, of usefulness also. The dead is alive again, the lost is found. In his journey Mr. A— leaves some of these children—the larger number, perhaps—with farmers; some with country merchants and traders; some with professional men in small towns in the position of servants. All are enjoined to correspond with the heads of the institution, and many instances of grateful recognition on the part of these “found” ones, of the benefits which they have derived from its fostering care, are from time to time brought to light. It is a great blessing to the city that these children of vice are transported hundreds of miles from its influence; and how great a gain it is to the little victims themselves that the germs of reform should have been planted within them, who can tell?

“Homes” for Destitute Children are numerous in Philadelphia, and, for the most part, are under admirable management. The inmates are received into these institutions at ages varying from two or three years to nine, and are watched over and entirely provided for by a matron, under the general management of a committee of Christian ladies. These Homes are sustained *chiefly* by voluntary contributions; not wholly, for in Pennsylvania such institutions are aided year by year by grants of money from the legislature. *All* the wants of these children are met (sometimes for several years) until they are sufficiently old and

instructed to be put out to service in families, or to work in factories or other places of manual employment. We have visited these institutions, and they are truly homes—Christian homes, and they form an important branch of this great work in that city of six or seven hundred thousand souls.

The agencies and institutions which we have now indicated are for the most part conducted by the united efforts of the several evangelical "denominations." They are valuable, for they tend largely to the amelioration of the masses of ignorant, destitute, and debased poor. They are doing their part—no unimportant one—in that aggregate of Christian labour which is bestowed upon those populous cities of the New World.

A mode or class of Christian work in large cities has been carried forward with great success in the United States by individual congregations. That of which the late and lamented Dr. J. W. Alexander was pastor, in New York, sent forth some of its own members to survey the destitute portions of that city, and their investigations ended in the successful establishment of mission churches amongst the poor and destitute.

Dr. W. Adams' congregation, in the same city, followed immediately and closely in the steps of Dr. Alexander's, as well as in their successes.

Other congregations, convinced that the *modus operandi* in these churches was effective and promising, have gone forth and done likewise.

Your readers will the better understand this method of working, if we illustrate it by what has come under our personal observation in the city of Philadelphia. Ten years ago a church was built, and a congregation collected, in one of the best neighbourhoods of the city. The edifice was erected at a cost of 20,000*l.*, and paid for chiefly by a few members of the Church of which Albert Barnes, the justly celebrated commentator, is minister. Three-fifths of this large sum were contributed by three gentlemen of that congregation. The Church was dedicated to the worship of God, and opened for public services. It was a mission to the rich and moderately well-off people of the neighbourhood in the midst of which it was built. A pastor was settled, a congregation collected, a Sunday School and Bible classes instituted, and the result of the enterprise was on the whole successful. It was felt, however, that the destitute were not being reached, that save in the case of a few scholars in the Sunday School, little was being accomplished towards the elevation and salvation of the poor. A meeting of the congregation was held, this conviction presented and pressed upon the persons assembled, and the result was the formation of a Missionary Association—a Society for City Missionary Work. A small committee was sent forth to survey the city's destitutions.

The highest aim, at that time, of both Committee and Association, was to collect a few hundred children for Sabbath-day instruction in a commodious dwelling-house, for which an annual rent should be paid ;

to visit the parents of the children, from time to time, at their homes ; and to conduct occasional meetings among them for prayers and exhortations. The committee went out, not knowing whither they went, and the Providence of God, as it should seem, led them to a district near the Penitentiary of Eastern Pennsylvania. A house was secured at a moderate rental, and in a few weeks every room in it was filled with scholars on the Lord's-day, indeed large numbers sought admission in vain, so crowded was the building. It was clear, therefore, that to carry on with efficiency the work which had been undertaken, it would be needful to go far beyond the original idea. A Council of Work was held, and the resolve made ; first, to secure for the district the services of an ordained missionary ; and, secondly, to purchase a site large enough for a church, lecture-room, and school-rooms,—the church to be erected hereafter, the other buildings immediately. This enlarged scheme was not only projected, but accomplished. One gentleman in the Mother Church purchased a site in fee, and presented it to the Association ; another gentleman built at his own expense a commodious chapel for public worship, together with ample school-rooms. The site and buildings cost about 3000*l.* During the process of erection, the missionary held religious services in the hired house, and visited the families in the neighbourhood, and the teachers diligently prosecuted their Lord's-day work amongst the children, so that when the buildings were publicly dedicated to the worship of God, a congregation of at least 300 attached themselves to the mission services, and 400 Sunday scholars to the school ; a number which very soon advanced to 500, and upwards. A day-school for neglected girls was also established, chiefly industrial in its character ; a mistress was employed, and some forty or fifty children were daily trained in habits of industry, and in sentiments of virtue. The results of this work after four or five years of labour may be thus stated :—the gathering together of a permanent congregation of from four to five hundred persons, the separation from the world of nearly three hundred communicants, the hope for conversion to God of one hundred and seventy-five souls, and the establishment of one of the most flourishing Sunday Schools in the city of Philadelphia, whose members themselves sustain one of those Western missionaries of whom we spoke in our last month's paper. The annual cost of this Mission did not exceed 300*l.*, 200*l.* of which amount was the missionary's stipend. From year to year the congregation has borne part of the outlay, and last year the expense to the Association did not exceed 50*l.* In two years more it will be no longer "a mission," but a self-sustaining church.

Within two years from the commencement of this Mission, the thoughts of the Association were turned towards another district in the city. A committee went out to make a second survey ; and at length rented a couple of rooms in which to hold a

Sunday School. Twenty-three children, the result of a faithful visitation of the district, were gathered into these rooms by two or three teachers. The success which followed their faithful labours led to the purchase of another site, to the erection of a second chapel with school-rooms, and, in a few months, to the appointment of another ordained missionary.

Strenuously and persistently did this man of God labour amongst the destitute families, visiting from house to house, ministering to their consolation, their instruction, and, with the aid of friends, their material comfort. The success which followed this work was truly wonderful, for, in about two years, one hundred and thirty-two persons were brought into the Church "upon profession of their faith." The Sabbath School now numbers three hundred and twenty-five scholars, who are cared for by about thirty teachers. Here, too, an industrial school for girls has been established, in which fifty scholars are daily instructed in the elements of a plain education, and in needlework. The annual cost of this mission, including 200*l.* for the missionary's stipend, is about 350*l.* The buildings were erected entirely free from debt, and within the last six months has been laid the foundation-stone of a large handsome church for the use of the congregation, collected by the missionary. This church, with its site, will cost fully 5000*l.*, which amount will be provided by one gentleman as his contribution to this department of Christian work.

The Association has been the means, indirectly, of the establishment of a *third* church, not so much amongst the poor and degraded, but in a portion of the city no less neglected. The work was begun in the same mode, namely, by the introduction into the neighbourhood of a Sunday School; but from some cause success did not follow the efforts of the association; at least no such measure of success as that which had been vouchsafed at the other missionary stations. Its members possessed not sufficient faith, self-denial, and energy, to prosecute the work which they had begun. The flourishing tree was not perfect; one withered fruitless branch marred its beauty. Yet even in this crisis, the Lord raised up a deliverer. A member of the Association undertook the work *single-handed*. A hall was rented at his sole expense, to be used as a temporary church; a minister's service was secured at a salary of 300*l.* a-year, also at his sole charge; and now a church, which, with its site, will cost at least 10,000*l.*, is approaching completion, and the congregation and church promise to vie with its mother in prosperity, enlargement and usefulness.

It should be added that this strain of service greatly tried the strength of the Church which had inaugurated and prosecuted these schemes of Christian labour. It withdrew from its service some of its most energetic workers who, if they had been kept in the old hive, would have greatly strengthened its power of production. If personal and ecclesiastical glory had been a paramount aim with those

who thus undertook this great work amongst the poor, these servants of Christ would never have been sent forth. They would have been retained to swell the numbers and influence of the parent community. It demanded no small sacrifice, thus early in its history, to send out these labourers into the city's harvest. But they were surrendered for the glory of the Saviour; and when we contemplate the *results* of this expansion of Christian forces, we are satisfied that, in the great aims of the Gospel, the true course was pursued.

It is scarcely eight years since this association was formed in the city of Philadelphia. Its constituents belonged to a single congregation newly brought together. All the funds which it expended were supplied by this one congregation, excepting about two-thirds of the cost of the last-mentioned church and site, making an aggregate of from sixteen to seventeen thousand pounds contributed in eight years by one congregation for City missionary work.

We would say to the wealthy congregations of this great metropolis, "Go ye and do likewise! Do not *follow* merely, but *excel* your younger sisters on the other side of the sea." Older, wealthier, more experienced than they, employ your energies, your riches, your faculties, in meeting the great, the overwhelming metropolitan demand for extended and enlarged labours amongst the masses. Returning to this metropolis, after many years of absence, observing the condition of the lower classes of the people, impressed by the scenes of drunkenness, disorder, profaneness and general wretchedness which meet the eye at almost every turn, we have been led to ask, "What is the Church—the Catholic Christianity of London—doing towards the correction of these overwhelming evils; towards the elevation and deliverance of these hundreds of thousands from the degradation and misery into which vice has thrown them?" We know and rejoice that active, earnest-minded, self-denying men and women are daily at work; but how much more might be achieved could the rich citizens of London apprehend their duty and their privilege. What nobler work could a wealthy follower of the Lord accomplish in London than that of planting at his own cost a church amongst the destitute, and providing missionary, scholastic, and industrial agencies for the amelioration of their temporal miseries, and the recovery of their perishing souls? Instances of such liberality and devotedness have been supplied; the different bodies of Christians have given, and still give, attention to this work, and individual examples of munificent contribution are now and then recorded. But what are these among so many?

Should this paper stir up other Christians of wealth to similar outlays, whatever the form and *régime* under which they shall be expended, we will greatly rejoice therein. The call is urgent, the work is vast, the necessities of dying thousands are instant and paramount. Will the Church Catholic in the Metropolis, and in other great cities, give heed

to the call, overtake the work, and meet the crying demand? She possesses the wealth, the agencies, the enterprise for the work—latent, it is true, to a

large extent—and now we want only the power of God the Holy Ghost to call them forth from their hiding-places.

THE MOUNTAINS OF KOORDISTAN.

II.

In a former letter I mentioned being suddenly summoned to Koordistan, on account of dangerous sickness in one of the two missionary families who have passed the summer in that wild region. The wife of one of the missionaries, who was then alarmingly ill, has since recovered; but each of those families has been called to lay an infant child in the grave—resulting, it may be, from the hardships and exposures through which they necessarily passed on that arduous mountain tour. Koordistan is a self-denying field, though full of interest and rich in promise; and those who engage in it must expect to make heavy sacrifices, which are of course always privileges when required by Him to whom we owe all things. One of these families followed the corpse of their infant child back to Oroomiah, for the sake of laying it in our hallowed mission cemetery. The sickness of the mother, in the other case, prevented the bereaved ones from enjoying that melancholy satisfaction, and their precious little one sleeps among the Koordish mountains.

On the ultimate return of the last-named family they had an exciting adventure on the way with the savage Koords, to whom I have more than once alluded. Very near the boundary line between Persia and Turkey, a gang of those border brigands fell upon a small tent of the travelling party, where they were encamped for the night, and secured what plunder they could, and made off with it before a general alarm could be given. In the tent thus robbed were Miss Crawford, one of our teachers, and two female Nestorian teachers, fast asleep. Miss Crawford's first notice of the affair was the falling of heavy blows from clubs upon the tent directly over her head, intended to bring it down. The tent did not fall; and presently her travelling-bedstead was pulled down beneath her by strong hands reaching under the side of the tent. She instantly sprang up, and caught the bed to save it, when a bravny Koord dashed under the tent like a huge bear on all-fours, and seized one end of the bed. Being a stout, resolute girl, of the Western American prairies, Miss Crawford pulled with all her might; but the Koord was the stronger, and took off the bed. She then seized her clothing, and the savage grabbed at that also; but she persistently clung to the treasure till an alarm commenced, when the robber suddenly retreated.

Meanwhile, the young Nestorian, who slept outside, near the door of the tent, had been cruelly beaten by the whole party of seven or eight Koords, who first muffled his head in an unoccupied tent

on which he was sleeping, and then savagely belaboured him with their clubs, to frighten him and keep him from making an outcry. There were many other amusing though not very agreeable episodes in this stirring adventure, which I will not stop to detail. One resolute Illinois young lady declares that through the whole affair she was unconscious of the least sense of fright, and the first rising of indignation soon gave way to emotions so ludicrous that she could not help indulging in hearty laughter.

Does not, then, the angel of the Lord encamp round about them that fear him? Yes, and he it was who kept those heavy blows from reaching the unconscious female sleepers in that unprotected tent, and he, in like manner, who restrained the savages by a sudden alarm from extending their assault to the other tent, where slept the still feeble invalid of the party, Mrs. Shedd, to whom such an ordeal might have been followed by very serious, if not fatal, consequences.

You may like a better acquaintance, on paper, with those savage Koords. They consist of some 200 tribes, numbering about 2,000,000 souls, and speaking dialects differing more or less from each other. More than half of them are migratory nomades. They occupy the very mountainous region stretching from Mount Ararat south-eastward, far towards the Persian Gulf, spreading over the eastern provinces of Turkey, till they dispute their territory with the Osmani and the Arab on the west; and eastward into Persia, so far as they dare encroach upon the fertile plains of their hereditary adversaries, the Persians. Some regard them as the lineal descendants of the ancient Chaldees of Job, substituting *r* for *l* in the orthography. They are, at any rate, the *Carduchai* of Xenophon. The various dialects of the Koords are radically Persian. In religion they are nominally Mohammedans, of the Soonce sect, which accounts for the inveterate mutual hostility between them and their Shiite co-religionists, the Persians.

The predatory habits of the Koords may be farther shown by giving you a few of the many adventures with them that have come to my notice.

Not long after I came to this country, two English travellers were attacked by a party of twenty armed Koordish horsemen, who sallied down from the hills near Mount Ararat, brandishing their long spears; and as one of the travellers afterwards said, "making a beautiful charge." The younger of the travellers imprudently discharged a pistol at one of the Koords, who instantly returned the fire, each, however, missing his man. Another Koord

struck with his spear at the older traveller, who adroitly parried the blow, but the spear ran through his coat sleeve, and in jerking it back the Koord unhorsed him. The travellers were entirely in the power of the Koords, who stripped them to shirt and pantaloons, and then drove them at the point of their spears about a mile, barefooted, over pebbles and briers, up the ravine from which they had descended. There they detained them six hours, consulting as to the disposal of them, and often drawing the hand across the throat to excite the worst apprehensions. At length the travellers told the Koords that they were on their way to join the British Embassy at Teheran, and if they were harmed, the ambassador would raise an army and cut off their tribe. This had the effect of deterring them from violence, and they let the travellers go in their denuded state.

Amusing episodes will usually happen in these wild countries, amid scenes however serious. In overhauling the luggage of the above-named travellers, the Koords found many novelties; among them a small box of *potatum*.

"What is that?" said the rude Koord.

"That is *English cheese*," replied the traveller.

"Well," rejoined the Koord; "you eat a piece of it, and we shall know that it is good."

So the traveller, caught in his own snare, must eat a piece of the *potatum*, before the Koords would themselves venture to test the qualities of *English cheese*.

One of my fellow-labourers, Mr. Cochran, was robbed, two years ago, but a few miles from our city, when starting on a long journey with his family. Seventeen armed Koords dashed down from behind a hill on the mountain-side. The following is from Mr. Cochran's record of the affair:—

"For some time, I refused to dismount; but frequent punches (with spears) between my ribs, at length brought me down. Mary (then fourteen years old), as a Koord struck at Pera, our Nestorian servant, ran up between him and the robber, swinging her bonnet, and exclaiming:—

"*Yök, yök*—No, no;" and he desisted.

"Judith (then nine years old) was frightened, thinking that we were all to be instantly killed, and she exclaimed:—

"O! mamma, forgive me all the naughty things I have ever done in all my life; do you think I shall go to heaven?"

"The younger children *dreamed* of the affair for several nights; but they were soon *playing Koords during the day*."

Mr. Cochran and his family were stripped of most of their clothing, and their travelling effects, and what money they had with them; but were mercifully delivered from injury.

A few weeks ago, I was visited by the Prince Governor of this province, as a self-invited guest, of whom I gave you some account in my last letter. While he was here, the corpse of a Nestorian young

man was brought to my door, who had been murdered by the Koords the night before. He was the herdsman of a Nestorian village not far off; the only son of his mother, and she was a widow. The Koords had driven off the village herd, coolly murdering the helpless keeper, and leaving him on the mountain. The Prince Governor paid very little attention to the matter, merely sending a *meerza* to look at the corpse. It was only a *Christian infidel*. But he subsequently recovered the herd, retaining about half of it himself, and replacing the other half with much poorer animals. It is also said that he has obtained the *blood money* for the murder; but instead of restoring it to the bereaved, helpless, widowed mother, he *has eaten it himself*, as the expressive Eastern phrase has it; and after exacting the blood money of the murderer, he installed him as his servant, and gave him a robe of honour. Such is a specimen of *Persian justice*, especially where *Christians* are concerned.

Persian magistrates of the frontier districts are often leagued with the Koordish robbers, sharing in the plunder, and shielding the marauders from detection or punishment, when sufficiently bribed to do so. The savage Koords are as credulous, as their Persian neighbours are cunning and treacherous. They are often decoyed down from their mountain fastnesses to the towns, by fair promises, where they are seized and imprisoned, and frequently beheaded. The wonder is, that they do not become more wary of such false promises. One of the most renowned chiefs in Koordistan has just been decoyed from his camp, and imprisoned in our city, and is now forwarded to head-quarters.

Sometimes, however, the hollow-hearted Persians pay dearly for practising this game. A few years ago one of the highest nobles in the kingdom, a general in the army, decoyed a chief from his stronghold in the mountains to his camp on the plain, and there detained him. The chief—a man of might, daring, and blood—professed to have a private message for the general, was permitted to enter his tent, and, on approaching to whisper it in his ear, instantly stabbed his adversary in desperation, with a weapon concealed under his garment. The powerful chief was cut down, as he was fleeing from the general's tent, by the servants of the latter. Two cruel and wicked men were thus, in God's righteous providence, slaughtered on the spot.

The Persians usually manage to fleece the offending Koords for all the misdemeanors committed by them on Persian territory; not so much to maintain order and justice, as to fill their own pockets; often, as I have intimated, inciting the bandits to commit robbery, and if not sharing in the spoil directly at the time, obtaining a large part of it afterward as a penalty. In the case of Mr. Cochran's robbery, above detailed, the magistrate of Oroomiah, under the orders of his superior, obtained by the British consul, took from the culprits three times the amount stolen, and then persisted in not restoring the one-

third of it to the pillaged missionary for a year and a-half; till, in turn, on visiting the metropolis, he was put under arrest by the same kind British consul, and denied the luxury of smoking his pipe till the discomfort of his situation compelled him to discharge the obligation. Such is Persian honour and honesty. Such is the character of the people among whom the Nestorian Christians are groaning, like sheep among wolves—the bloody Koords stripping them and butchering them in Koordistan, and the cruel Persians mercilessly fleecing them in this country, even tying up women and girls, and beating them, to extort from them money. We must not blame the Nestorians for looking towards

Russia, or anywhere else, for relief, in such circumstances.

Such are the different soils on which the Gospel seed is scattered in these dark countries. Of the two, the barbarous Koord is a more hopeful subject for our prayers and efforts, than the polished, flip-pant, heartless Persian. Christianity is, however, adequate to the salvation of both, and before its brightening light, as shed forth by the rising Nestorian Church, and spread extensively among these depraved nations, we may expect early and blessed triumphs of the Gospel.

J. PERKINS.

OROOMIAH, PERSIA, *October 1st, 1863.*

THE MEETING OF THE AMERICAN BOARD.

IN the early part of the month of October there was held in the city of Rochester, New York, the fifty-third anniversary convocation of the oldest and most successful of all the American Missionary Societies. On more accounts than I need mention, these exercises, which occupied three days, and were attended by a large number of clergymen as well as laymen from all parts of the country, are worthy of special notice. But the chief interest that attaches to them is derived from the circumstance that this organisation, so highly blessed in time past to the conversion of the heathen, has just reached an era in its history which the present occasion distinctively marks, and from which its future labours will be most naturally computed. At least one of its most flourishing fields of labour—perhaps I ought rather to say the most signal theatre of Christian Missionary exertions in modern times—has definitely sundered its dependence upon those who first visited it with the Word of Life; and this with the hearty concurrence, the full approbation, and the warmest prayers to Heaven for its continued care on the part of the parent Society. An entire people, which a half-century ago was plunged in the basest superstition and heathenish darkness, has, through the sole agency of this Society, become so truly and thoroughly Christian and enlightened, that all those best qualified to judge agree in the belief, that it can and should of right look to no foreign country for assistance in supporting the institutions of religion. This is a sight that may well cause us to exclaim—"What hath God done!"

When the meeting had been called to order by the president, Rev. Dr. Hopkins, the distinguished head of Williams' College, the exercises were opened with prayer, after which the minutes of the last meeting were read, and an abstract of the report for the year was presented. In a financial point of view, the American Board has been prospered during this twelvemonth to a degree which its most sanguine friends scarcely ventured to expect. Its receipts reached the unprecedented sum of 397,079 dollars,—little short of 80,000*l.*, of which 30,000

dollars were donations of individuals and churches, and over 85,000 dollars were legacies. The expenditure was 392,161 dollars, besides 5000 dollars employed in diminishing a small indebtedness of the Society.

The statements of the report respecting the several missions were highly interesting and important. The Gaboon Mission, on the western coast of Africa, has been the blessed recipient of a gracious outpouring of the Holy Spirit during more than a year. The Zulu Mission has held on with little change. In Turkey, reinforcements to the number of the missionaries have been sent, and their labours have not been without encouraging results. Fifty-nine persons have been added to the nineteen churches of Western Turkey, whose membership is now 477. Five churches have native pastors, one being self-sustaining, and the others making encouraging progress in this direction. In Central Turkey, where the exercise of a needful retrenchment has much embarrassed the operations of the labourers, 140 persons have renounced an impure form of Christianity, and connected themselves with the mission churches. Aintab still continues to be one of the chief points of interest. The Eastern Turkish and the Syrian Missions were described as scarcely less promising. From the work among the poor oppressed Nestorians, crushed, as it were, between the upper and nether millstone of Turkish and Persian tyranny, come tidings that thirty-nine converts have been added to churches now comprising nearly five hundred communicants; and that not less than fifty-three natives are engaged in the work of the Christian ministry. From the Mahratta and Madura Missions in India there are statements exhibiting a greater aggregate as the result of the labours of the past years. These churches contain nearly 1800 members, of whom 122 have been added, on profession of their faith, within the last year. In Ceylon, there is less room for encouragement, the churches having rather lost ground, than gained it. In China there is little change. In the Sandwich Islands there have been 244 addi-

tions to the church-membership ; but this accession, in itself encouraging, has been far more than equalled by the rapid and lamentable decrease in the population of the islands, the fearful result of flagrant wickedness of a former generation, for which neither science nor religion has been able to discover a satisfactory remedy. To the Micronesian there have been considerable additions. But in no mission have there been clearer marks of the presence of the Holy Spirit, than in those among the aborigines of our own country. Especially have large numbers of the fierce and warlike Dakotas or Sioux, long the terror of the white settlements on the borders of civilisation, been brought under the influence of the Gospel. No less than 400 of this tribe have been baptized within the year.

The American Board has under its charge 20 missions, and 114 stations. It employs 162 American male missionaries, and 180 female assistants, besides no less than 737 native helpers. The 154 churches it has founded contain nearly 23,000 communicants, of whom more than 1100 were added during the year. Other tokens of its usefulness are to be seen in more than 9500 pupils in its schools, and the 16,000,000 pages of religious truth printed within the year.

I must be pardoned for giving these statistics, which, dry and uninteresting as they may be to the casual observer, are full of deep significance in the view of him who reads in them the advance of the cause of truth in the dark corners of the earth, and recognises them as but the precursors of the far more glorious triumphs in reserve for the Church of Christ.

I may add, that after the prayer of thanksgiving which followed the reading of the report, the Rev. Dr. Treat, in behalf of the Prudential Committee, submitted some interesting statements respecting the past resources, and some hints respecting the probable future necessities, of the Board. It was mentioned as a fact that manifested the sympathy of England and Scotland for the missions of the Society, that "during the past eight years the amount of benefactions from this source had arisen to the sum of 18,000*l.* ; and that the Church of Scotland had during the past year contributed 400*l.*, and a like sum had been received from Daniel James, Esq., of Liverpool."

The most interesting feature of the second day's proceedings was the long and highly important statement given by the Rev. Dr. Anderson, the venerable senior secretary of the American Board, respecting the condition of the Sandwich Islands, as ascertained by him in the course of the official mission from which he had just returned. The churches of the islands had reached such a point of development and strength, that the opinion had become prevalent that they could become self-sustaining and independent. In order to decide upon the correctness of this belief, it was deemed extremely proper that one of the members of the society, the best qualified from long experience,

and from having previously visited these churches, should be sent to judge upon the spot of the true character and prospects of the Hawaiians. Such were the favourable circumstances under which Dr. Anderson visited the Sandwich Islands.

Of the physical resources and the brilliant future stretching out before the people inhabiting this group, he spoke in the most encouraging terms. In a journey of over 400 miles over the roughest of roads, he had enjoyed ample opportunities for forming a competent judgment on this point. The future hopes of the islands, as far as the products of the soil were concerned, centred in the recently-established sugar plantations.

The Hawaiian College was inaugurated under favourable auspices. A contribution of five thousand dollars had recently been made towards its endowment. His extensive rambles through the islands had brought him in contact with great numbers of the natives. He had exchanged the *aloha*, or greeting, with perhaps twelve thousand people, whom he had addressed through interpreters. They had come, often from great distances, to listen to his statements, which, for the most part, respected other parts of the missionary field occupied by the Board. Men and women had come, riding with their characteristic boldness, from all parts of the islands, and the audiences on such occasions varied from 600 to 1200. The stone church at Honolulu will hold 3000 persons. It was filled at the ordination of Mr. Parker. At the farewell meeting of Dr. Anderson in this church 2500 hearers had been present, and listened to an address from a native judge, which, for appropriateness and affectiveness, was quite equal to the efforts of members of our own bench.

There is a remarkable contrast between the appearance of the natives at the present day and that they presented thirty years ago, when the speaker first visited them. Then they were nearly naked. Now their dress is complete, differing little from that of Europeans or Americans. At the expense of about 150,000 dollars (30,000*l.*) they have built for themselves more than one hundred church edifices; many of them of coral and other durable and elegant materials. To these houses of God the people are summoned by the sound of the bell, of which the natives are fond.

Fifty-three thousand individuals have from the commencement connected themselves with the mission churches, of whom 23,000 have died. Those who still survive for the most part sustain a good character. Dr. Anderson said that he had found affairs in a better state than he had anticipated. His opportunities for observation were not only better than those enjoyed by the vast majority of travellers, but superior to those of many of the resident missionaries. Between our own and the Hawaiian churches the difference was chiefly in non-essentials and external features. The difficulty which they had to contend with was precisely that which St. Paul met with at Corinth ; and the mis-

sionary who had spoken most severely of Hawaiian character was compelled to admit, after reading the account which Conybeare and Howson give of the Corinthian Christians, that the Christians of the Sandwich Islands were not to be ranked below them.

"The evidences of interest and sympathy on the occasions when Dr. Anderson addressed the people were sometimes affecting. They listened with deep and Christian emotion. The persistency of the members in Christian life and character has been remarkable. A large share of them are advanced in years,—monuments of grace. Many of the people can read and write. Most families have the Bible; all, with scarcely an exception, Testaments. They read the papers with intense interest, especially new from this country. Family worship is generally maintained. Congregational singing in some cases is admirable. The morning prayer-meetings present some interesting features. Prayer-houses are erected in many—sometimes solitary—places, and here, at the call of the morning horn, the people meet, and the meetings are well sustained. One of the most important has been kept up steadily for more than a quarter of a century. Is there no piety at the Sandwich Islands?" I have not room to give even a summary of Dr. Anderson's remarks respecting the change in the civil affairs of the Sandwich Islands which is to be traced to the influence of Christianity, and which from a despotism has made the Hawaiian State a constitutional monarchy, with laws founded upon the Word of God.

Respecting the steps that have been lately taken in reference to the ecclesiastical relations, Dr. Anderson said: "During the year, by unanimous action, the representatives of the churches of the islands have assumed the burden of self-government. The churches are to be divided, and native pastors to be introduced." Some of the churches, it is to be noticed, cover entire districts, and their membership is immense. That of which Mr. Coan is pastor has 4,500 members! "The control of the churches is to be with native ecclesiastical bodies. The laity are to be represented by delegates. A Board, having charge of missions, education, and publication, has been devised—to be approved by the American Board, if this is seen

fit. The Hawaiian Evangelical Association will embrace the Presbyterian and Congregational ministers on the islands, and be in correspondence with the American Board. The English language in correspondence will no longer be used, but only the Hawaiian."

"The nation," said Dr. Anderson, in conclusion, "is a Protestant nation. The government is a Christian government. The institutions of the Gospel are common throughout the islands. All this some of the early missionaries have survived to witness. Whatever the future, the past is sure. Yet there is occasion for apprehension. The missionaries are nearly all over fifty years of age. How will their children, and the rising generation on the islands, meet the emergencies that may arise? The decline in the native population has not yet been arrested. Romanism is active. The leaders of Episcopacy are of the extreme High Church, and the King and Queen are with them. Industrial changes threaten, the results of which none can foresee. Our hope must be in God and His grace. Let them be remembered in our prayers. We pray in hope. We have results that cheer us."

The speech of Dr. Anderson was succeeded by a number of highly edifying addresses. One of these was made by the Rev. Mr. Bingham, one of two survivors of the original corps of missionaries to the Sandwich Islands, and the secretary of the newly constituted Hawaiian Board.

On the third and last day of the meeting, the attention of the Society was given to reports and speeches respecting a number of missions. The Rev. Mr. Chandler, of the Madras mission, and Mr. McKinney, of that to the Zulus, gave encouraging news of their respective fields. The resolution was unanimously adopted, that far from receding, the operations of the Board ought to advance, and an effort should be made to raise the sum of 500,000 dollars during the ensuing year for the missionary work.

Such were some of the leading topics discussed at a meeting which will be long remembered, from its connection with the achievement of the entire ecclesiastical independence of the Hawaiian mission.

H. M. BAIRD.



MONTHLY CHRONICLE.

[Our Readers will bear in mind, while perusing this Chronicle, that the news of each country is supplied by resident Correspondents.]

ENGLAND.—Much interest has been felt in England as well as Ireland as to the successor to Dr. Whately. The report that Dr. Stanley had been offered the appointment, as was actually the case, roused all the feelings of anxiety and opposition of Churehmen of different sections. Dr. Stanley's defence of the Essayists in the *Edinburgh Review*, and his recent work on the "History of the Jewish Church," with other symptoms of leanings towards loose views on Inspiration, have naturally excited considerable fear and jealousy. The appointment of Dr. Trench—whose promotion to a bishopric has been long expected—has given general satisfaction; and not a few of Dr. Stanley's opponents are glad to see him shelved, as they imagine, in the snug Deanery of Westminster, rather than engaged in active life at Oxford.

In his triennial visitation charge the Bishop of Oxford has appeared in his most unfavourable aspect. He threw down the gauntlet to the Church in general, as well as to the liberal and progressive tendencies of the age, and rested the Divine authority of the Bible on the Divine authority of the Church. He first reviewed the progress made within the three years in his diocese. During that time there had been confirmed 8,519 males and 10,051 females, being one in ten of the whole population between the ages of fifteen and eighteen. From the confirmations he would turn to the ordinations. During the last three years he had noticed with satisfaction the increased seriousness of the tone of the candidates, and their more careful preparation for examination. Since his consecration in 1845 he had ordained 911 deacons and 793 priests. Ten new churches had been built, twenty-four rebuilt, and thirty-nine restored, and no less than 104,081 had been spent in the diocese upon the churches. The work of Church education had made great advancement, and their diocesan inspection comprised three-fourths of the parishes and five-sixths of the population. The total number of scholars was 31,190, which was a considerable increase upon the numbers last reported. He had observed, however, that in the town parishes the attendance at school was much less than in the country parishes, and it was, therefore, plainly among the town populations that fresh exertions were needed in order to bring the children under the training of the Church. In the three years 1861 had been granted towards the expense of erecting new schools, and 451 in book-grants.

He referred in strong terms to the hindrance to parish work produced by Dissent. Bad cottages and the beershops were two very special hindrances, but they hardly belonged to the present subject for consideration, and he would therefore pass them by.

One of the most commonly-alleged hindrances was the presence of Dissent in their parishes. The number of separatists might not be large, but they tended to weaken their efforts and to disturb the minds of their flock. What they wanted was more distinctive Church teaching. They believed they did possess, as others did not, Christ's direct commission for their ministry, and they felt a certainty of His presence and sacramental working which might be lacking elsewhere. They need not be contentious. God forbid that they should be uncharitable in their mode of stating the truth!—but they must state it. They might depend upon it that a thoroughly distinctive Church teaching was to be their people's safeguard. In some parts of the diocese a hindrance had been experienced, owing to the intrusion of neighbouring clergy associating with dissenters from the communion of the Church in holding religious meetings. Such an intrusion as that he held to be entirely contrary to the rule of the Church, and full of mischief in its consequences. The rule of the Church guarded the parish priest from all interference on the part of brother clergymen. If without the consent of the parish priest any brother clergyman performed any direct ministerial act in the parish of another, he rendered himself liable to suspension from the ministry. Surely, then, it was evident that any clergyman intruding into another parish, at meetings such as he had referred to, was guilty of a breach of the Church's rule, even although he contrived to avoid that technical transgression of the law which rendered him liable to punishment; inasmuch as he could not cast off at will his ministerial character, and what he did in his neighbour's parish, he did morally and practically as an intrusive minister. No amount of good could justify a breach of even implied contracts, and here there was something more than that. Moreover, such conduct appeared to him to be eminently unbrotherly, and a plain breach of the Divine command, "Do unto others as you would they should do unto you." His own opinion was, that those who interfered in their neighbours' work would be the first to complain of any interference in their own. The practice was altogether wrong. It tended directly to break up the parochial system, to weaken the hands of the parish priest, and, in his person, to dishonour the common ministry.

Referring to the spirit of the times, he said: The abundance of material comfort that had been distributed through all ranks of society, had tended to produce a remarkable character of general respectability among us. There had also been a great spread of intellectual cultivation, which, if not of a very high order, was yet of great superficial

extent. It was not difficult to see the temptations to evil which must accompany such blessings. A people having them must be tempted to overvalue wealth, to refrain from exercising due parental control, and to indulge in luxuriousness—which might degenerate into sensuality. The licence thus afforded might be tempted by the prevalence of liberty to assert itself against all command, both earthly and heavenly; while the rapid growth of physical inquiry was directing its attention to the presence among us of the supernatural, and secondly against the distinctiveness, and so the reality, of Revelation. These were our special dangers, and how were they to be met? The answer was not altogether encouraging. There was certainly a terrible tendency among us to worship wealth, and to make life, as far as possible, soft and luxurious. The rule of parental authority was never less asserted or adopted than at present. Would to God he could stop there!—but he feared there were grounds for the assertion that the difficulties connected with social relations were in a great degree discouraging, and that the poisonous presence of secret vice was proportionately spreading among the middle and upper classes of society. Among other things, he believed it to be true that of late there had been a great increase in our land of the unnatural wickedness of infanticide. Further, there was an inclination to doubt, and even to deny, the presence of any supernatural power acting really among us in the Church of Christ, and to assert that there was no Providence, no revelation, and no grace. Our general literature, in its whole tone, was marked by this characteristic. The Press teemed with the writings of men who professed to believe in the Bible, but to deny its supernatural character—to receive what has been revealed, but to reject Revelation. Beside this there existed a prurient superstition, which rejected the great doctrine of the Communion of Saints, and supplied its place by spirit-rappings and mediums.

He adverted at considerable length to the recent attacks made on the inspiration of Scripture, connecting the evidence chiefly with the authority of the Church. “How,” he said, “were they to meet such a system? First, they must not attribute to it any evil which did not belong to it; for every false imputation was an argument in favour of the system which it attacked. If a charge were made that certain persons intended to overthrow revelation, that would weaken the hands of the party charging, and strengthen the hands of the other party. In the next place, the master-principle of the delusion must be set forward and warred against equally everywhere. That master-principle was the denial of the presence with us of the supernatural, and the withdrawal from us of the presence and of the acting of a present God. Against this we ought to strive equally everywhere—in nature and in grace. If we were to yield one part of the truth here, it would be useless to seek to maintain the rest. We should be compelled to give up the

Divine authority of the Scriptures, if we gave up the Divine authority of the Church. The two were absolute correlatives. In the Church’s sense of the word, we could have no Bible if we had no Church; for the Church was its witness and its keeper. The Church was and must be before the Bible. It must receive the Bible; it must propound the Bible to each separate soul as the Word of God. The external evidence which proved the Bible to be the Word of God must, from the nature of the case, precede the internal evidence. The book, as a book, must come to a man as a witness of the Church, before it was capable of receiving an inward confirmation. And how could the Church fulfil this office, unless of a truth God was present? Unless the Divine truth inspired her judgment, how could she discern the truth or settle the canon of the inspired book?”

He urged the necessity of maintaining and enforcing the discipline of the Church as regards the unqualified signature to her formularies among the clergy; and continued:—“It was said that by widening the term of subscription, many more members would be brought into the Church. His whole soul yearned for greater unity among all who loved the Lord Jesus Christ in sincerity. He believed that the separations of Christendom, and the religious divisions which existed, were among the heaviest judgments for past sins which we were called upon to endure. They were our shame, our weakness, and our punishment. No sacrifice could be too costly which would bring us back to the unbroken unity of the Early Church. But that unity was an agreement in the truth.—As to the office for the “Burial of the Dead,” he said, “If there was to be any change, it must be sought for, not in altering the office, but in such a restoration of discipline as should once more draw a line of distinction between those who were, and those who were not, in the communion of the Church. Meanwhile the actual state of the law was a palliation of the evil, for it gave a discretionary power to the bishop to allow, or to refuse to allow, proceedings to be instituted; and that power it was his intention to exercise whenever the necessity for doing so might arise.”

Much interest has been excited by the announcement of the intended publication, under the direction of some of the most distinguished theologians of the Church of England, of a new Commentary, which may “put the reader in full possession of whatever information may be requisite to enable him to understand the Word of God, and supply him with satisfactory answers to objections resting upon misrepresentations of its contents.” The idea is said to have been originated by the Speaker of the House of Commons, at whose instance the Archbishop of York undertook to organise the plan. “A committee, consisting of the Archbishop of York, the Bishops of London, Lichfield, Llandaff, Gloucester and Bristol, Lord Lyttelton, the Speaker, Mr. Walpole, Drs. Jacobson and Jeremic, takes the

general supervision of the work. The Rev. F. C. Cook, preacher at Lincoln's Inn, will be the general editor, and will advise with the Archbishop of York and the Regius Professors of Divinity at Oxford and Cambridge upon any questions which may arise. The work will be divided into eight sections, the first of which will consist of the Pentateuch, a difficult subject, and will be edited by Professor Harold Browne, the Revs. R. C. Pascoe, T. F. Thrupp, T. E. Espin, and W. Dewhurst contributing. The Historical Books will be consigned to the Rev. G. Rawlinson, editor, and the Revs. T. E. Espin and Lord Arthur Hervey, contributors. The Rev. F. C. Cook will edit, and the Revs. E. H. Plumptre, W. T. Bullock, and T. Kingsbury will annotate, the poetical books. The four Great Prophets will be undertaken by Dr. M'Caul as editor, [Dr. M'Caul died just as this announcement was made,] and by the Revs. R. Payne Smith and H. Rose as contributors. The Bishop of St. David's and the Rev. R. Gandell will edit the twelve Minor Prophets, and the Revs. E. Huxtable, W. Drake, and F. Meyrick will contribute. The Gospels and Acts will form the sixth section; the first three Gospels will be edited by Professor Mansell, the Gospel of St. John by the Dean of Canterbury, and the Acts by Dr. Jacobson. The editorship of St. Paul's Epistles is appropriately assigned to Bishop Ellicott and Dr. Jeremie, with Dr. Gifford, Professor T. Evans, Rev. J. Waite, and Professor J. Lightfoot as contributors. To the Archbishop of Dublin and the Master of Balliol is assigned the rest of the Sacred Canon." Such a work, undertaken at the present time, when the authority of Scripture is so much disputed, promises to be of much importance. The *Athenæum* regrets that so few of those named have reputation for acquaintance with Hebrew literature.

The spiritual condition of Surrey has recently been the subject of inquiry by a committee of ministers and other gentlemen, with a view to the establishment of a Congregational Home Mission of a very comprehensive and practical character. It was ascertained that there was a vast amount of practical heathenism in the county; that the means of grace were not in any degree adequate to meet the wants of the population; and that, without interfering in any way with existing organisations, there was room for a new institution which should possess an aggressive character. A conference of the churches connected with the Independent body was then held, and a union formed on a very liberal and comprehensive basis. The county is divided into two general districts, the rural and the metropolitan, and these have been subdivided, so as to give manageable portions to district committees, the whole being under the management of the central committee, which is representative of nearly all the churches in the county connected with the denomination.

The metropolitan district committee are selecting points of effort, with a view to introduce the terri-

torial system of churches, and it has been arranged that the London Congregational Association shall co-operate with the Surrey Union for the metropolitan fields, and the Home Missionary Society for the country districts. There is thus a prospect of much good being done by this new institution.

The Home Missionary Society continues to promote new and important agencies in the counties of England and Wales. The new class of agents, called "lay evangelists," are being multiplied in the rural districts, and from their recently published returns, it appears that they are the means of doing a large amount of good. They work in connection with district committees; visit from house to house for seven hours a day; hold cottage and other meetings; preach the Gospel wherever they can gather people together, and distribute large numbers of tracts.

The Society has recently started an organisation in South Wales for the evangelisation of the English population now resident there, chiefly drawn by the iron and coal works, where labour has of late years been in great demand. The new auxiliary selects the districts, appoints the agents, and raises a proportion of their salaries, while the Home Missionary Society contributes an equal proportion. By these means nine new missions have been established, with every prospect of usefulness.

The Colonial Missionary Society connected with the Independents has of late become zealous in providing men and money for the colonies. One of its principal agents in Australia, the Rev. J. Poore, has just come over to England, and is about to commence a tour with a view to awaken a new interest on behalf of the colonies, where there is a constant demand for men, and ample means in the majority of cases for supporting them.

The Baptists are making a new effort to increase their influence in London, and to promote the efficiency of their Home Missionary Society in the country. Several new chapels are proposed for London, and an increased agency for the counties of England.

The Primitive Methodists have recently been putting forth new strength, and are building many small but commodious chapels in the metropolis, as well as in the country districts. Two new chapels have just been opened in the east of London.

The usual invitation to prayer in the first week of January has been issued by the *Evangelical Alliance*. The following are the topics suggested as suitable for each successive day:—

Sunday, Jan. 3.—Sermons: Subject—The Work of the Holy Spirit, and our Lord's Words on Agreement in Prayer.

Monday, Jan. 4.—Penitential Confession of Sin, and the Acknowledgment of Personal, Social, and National Blessings; with Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

Tuesday, Jan. 5.—For the Conversion of the Ungodly; for the Success of Missions among Jews and Gentiles, and for a Divine Blessing to accompany the Efforts made to Evangelise the Unconverted of all Ranks and Classes round us.

Wednesday, Jan. 6.—For the Christian Church and Ministry; for Sunday-schools and all other Christian Agencies, and for the Increase of Spiritual Life, Activity and Holiness in all Believers.

Thursday, Jan. 7.—For the Afflicted and Oppressed; that Slavery may be Abolished; that Persecution may cease, and that Christian Love may expand to the Comfort and Relief of the Destitute in all Lands.

Friday, Jan. 8.—For Nations; for Kings, and all who are in Authority; for the Cessation of War; for the Prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday, Jan. 9.—Generally for the large Outpourings of the Holy Spirit, and the Revival and Extension of pure Christianity throughout the World.

Sunday, Jan. 10.—Sermons: Subject—The Christian Church; its Unity, and the Duty and Desirableness of manifesting it.

The Syrian Asylum Committee, of which the late Sir Culling E. Eardley was a most active member, have very appropriately voted 1000*l.* towards the permanent establishment of an institution for the education of Syrian females, to be erected in memory of Sir Culling, and to be called "The Eardley Memorial British School for the Education of Syrian Females."

SCOTLAND.—The season has again come round when the annual meetings of our various religious societies are held. The National Bible Society lately had its meeting in Glasgow. This society was formed a few years ago by the amalgamation of the Edinburgh Bible Society (noted in the great "Apocrypha controversy," and linked with the names of Andrew Thomson and Robert Haldane) with a Glasgow society, called the West of Scotland Bible Society. In this case it would appear that the proverb has been verified as to the strength of union; for the united society seems to be accomplishing far more than its separate members effected. Besides its home operations, the society is doing a good work on the Continent, especially in Italy.

On Monday, the 16th November, a most interesting meeting was held in Edinburgh in connection with the Edinburgh Auxiliary to the London Missionary Society. This auxiliary was formed just fifty years ago, and its first meeting was addressed by Dr. Boaz and Dr. Waugh, as a deputation from the London society. Mr. Fairbrother, one of the secretaries of the parent society, in a most masterly speech, contrasted the position of the society now, in 1863, with its position in 1813, when those men stood up to advocate its claims. Idolatry

almost untouched in the South Seas; now many islands, the sole vestiges of whose idolatry are some images preserved in the museums of our own country. Five or six native Christians in all South Africa; now numerous self-sustaining churches. India just opening by the new charter to the preaching of the Gospel; now possessing a native Christian community of nearly a quarter of a million, and increasing in a geometrical ratio. China, then and long after hermetically sealed; but now, through God's wonderful providence, open to the Gospel, and congregations being everywhere formed of worshippers of the living God. If Boaz and Waugh had ventured, fifty years ago, to predict a tithe of the results that have been achieved by half a century of missionary effort, they would have been deemed mad enthusiasts. And yet we are always complaining that nothing is done!

On Tuesday, the 17th November, was held the annual meeting of the Edinburgh Medical Missionary Society. The chief work of this society is the training of medical missionaries, leaving it to the various churches and missionary societies to send them to the mission-field and maintain them there. Thus they have four or five of their *alumni* in China, three in India, one in Palestine, some in Madagascar. All these are men who have taken a high place in the medical school for which Edinburgh has long been so famous, while their hearts are thoroughly imbued with a Christian and a missionary spirit. As a special training-field for medical missionaries, the society have a noble institution in the Cowgate of Edinburgh, a dispensary under the superintendence of Mr. Burns Thomson, where the students are habituated both to dispensary and clinical practice, and which they are trained to conduct in an evangelical and evangelistic spirit. This institution in itself, apart from its importance as a training institution, is of immense value as an agency for the temporal and spiritual good of the people, in one of the most destitute and depraved districts of the city. It is very gratifying that this society is mainly managed and supported by Christian gentlemen of the medical profession, who, in connection with it, are exercising a most beneficial influence upon the general body of medical students, as well as upon those who are more especially under their charge.

About a quarter of a century ago, as we remember, we purchased and read with much interest a book entitled "Kelso." It consisted of sermons preached in connection with the opening of a church, which had been built as a chapel of the Established Church, mainly through the liberality of the late Mr. Nisbet, the well-known London publisher, who was, if we mistake not, a native of Kelso or its neighbourhood. Of that church Horatius Bonar became the minister, and has continued to minister in it till now,—with what success may be judged by the hundreds of thousands who have read and have

profited by his numerous invaluable books. Twenty years ago the "Disruption" took place; and Dr. Bonar, almost all those who had subscribed for the building of the church, and we believe all those who worshipped in it, adhered to the Free Church. We suppose that at that time a claim was made on the part of the Established Church to the building; but if so, it must have been regarded as a mere matter of form, and was allowed to go to sleep. Lately, however, it has been seriously revived; and we understand that the congregation have been advised that the claim is good in law, and that in consequence they have agreed not to contest it. Dr. Bonar and his congregation have therefore been obliged to relinquish the place where they have assembled so long, and are taking steps to provide another, equally commodious and picturesque with that which has been taken from them. We doubt not that sympathy with them, and the gratitude of many to their pastor, will bring to them abundant aid from all quarters, accompanied with fervent, effectual prayers.

The Free Presbytery of Strathgobig lately sat in judgment upon *Good Words*, its editor, its contributors, and its contents, and very complacently condemned them all. We should very unhesitatingly characterise this as simple impertinence, were there not obvious reasons why our judgment on the matter would not be considered impartial. We shall therefore leave it to the censure or the contempt of a free press, and of the General Assembly of the Free Church, to which an "overture" on the subject has been transmitted from Strathgobig.

The Rev. Mr. Henderson from Calcutta has been addressing the several synods of the Church of Scotland on the subject of missions, and has succeeded in exciting a fresh interest in the work.

Those interested in the Free Church missions have been deeply grieved by the tidings of the death of Mr. Hislop of Nagpore, one of the most devoted and most accomplished of Indian missionaries. Mr. Hislop was accidentally drowned in attempting to cross a treacherous *mullah*, which was usually shallow, but which had been suddenly flooded by rains in the hills. His sudden death is a heavy blow to the Nagpore Missions, of which he was the founder, and to the Christian community in a city where he and one colleague were the only ministers of any denomination.

IRELAND.—The appointment of the Dean of Westminster to the Archbishopric of Dublin has given, if not satisfaction, at least peace. It was rumoured that an offer of the See had been made to Canon Stanley, and the result was to produce the strongest agitation and ferment in a Church the characteristic and pride of which is its Evangelical theology. In the columns of newspaper correspondence which the rumour called forth, it is sin-

gular to notice how little English works in theology may be sometimes known in Ireland, how inapt, or unfamiliar the writers for both attack and defence show themselves with Canon Stanley's writings, and with what naïve frankness the ignorance was proclaimed. Canon Stanley would have been the most unwelcome and dreaded of prelates; and, if not thoroughly welcome, Dean Trench's appointment is a consolation, under the tacit fear of worse. He succeeds not only to the chair, but also to the literary fame and almost the literary voluminousness of his predecessor. He succeeds also at a critical period of the Irish Church, and the relations of Protestantism to Romanism—in some points as critical as in 1832. And there is little doubt but the resemblance will be carried further, and that he will win the sympathy of the clergy, the confidence and gratitude of the Church. Among the names introduced without warrant into the discussion of the vacant See, was that of the Bishop of Killaloe. It was hinted that his clergy would be glad to see him translated. It was a dubious compliment; and to prevent misunderstanding, the Dean, Archdeacon, and all the clergy have signed an address, in which they state that in the diocese their Bishop has won universal approbation and esteem.

The Down, Connor, and Dromore Diocesan Conference has been held in Belfast. The sittings were introduced by divine service and the communion of the Lord's Supper; they were under the presidency of the Bishop, were largely attended, and lasted over three days. The position of the Irish Church was the first and prominent subject. It was introduced by an elaborate paper from Mr. Davison, formerly Member for Belfast, and was followed up by some able speeches from the Rev. M. T. Lee and Sir Hugh Cairns. There was a general reference to anomalies, and a wish to have them remedied. Sir Hugh Cairns maintained that the attacks on the Established Church did not arise from the increased ratio of Church means to Church population, as the Church since 1834 had lost 200,000*l.* a year of its property, which was out of all proportion to the diminution of its adherents: they were simply, he said, the efforts to drive in the thin end of the wedge, which it was hoped would cleave the Established Church in both countries. The four principles on which anomalies might be redressed were: *first*, non-interference with the corporate property of the Church: *second*, strict maintenance of the parochial principle: *third*, non-interference with existing interest: and *fourth*, that proposals of the kind should emanate from the Church itself. A discussion took place on the reading of a paper on "The Episcopate in connection with Missions." One of the speakers maintained that an Episcopate in direct communication with the missionary, in the first instance, would hamper and cripple him. "Over a mixed community, I think an English bishop might be at once placed; but over a native pastorate, a foreigner in the position would be injurious." The

feeling on the subject was considerably divided. The revision of the Prayer Book, especially of the Burial Service, was a subject introduced by the Bishop. Dr. Reichel and some others expressed their conviction that the clergyman who read the service asserted his belief of the salvation of the persons over whom he read it: and it was suggested that any difficulty arose from unfaithfulness in preserving godly discipline. The Bishop suggested that if they waited for a solution of the difficulty till there was a renewal of the discipline of the Church for excommunication, they would wait a long time. One clergyman maintained that, with common prudence, they might steer clear of any difficulty; another, that though this might be the experience of the minister of a chapel-of-ease, it was not that of a parish minister. The modified American Service was alluded to; and in closing the discussion, the Bishop said they might adopt the language of an earlier Prayer-book, and thus avoid the introduction of anything new. A form for a Catechetical Instruction was read by the Archdeacon of Down; the management of large parishes was discussed, and the benefits of lay agency acknowledged; a new hymn-book, compiled for the diocese, was commenced, and warm thanks were given to the Bishop for his presidency. The Conference was closed by a breakfast, to which the Bishop invited the members, and where an able address on the forms of scepticism was delivered by Dr. Reichel.

Bishop O'Brien stated in his charge that the fierce denunciations of the Irish Church that appear in the columns of *The Times* are said to be from the pen of "one who is a Dissenter—Roman Catholic or Protestant—having been formerly a member of our Church."

The Brotherhood of St. Patrick is still in uneasy relation with the Church of Rome. Some time ago the bishops warmly denounced it: and it has issued as warm a reply. This reply accuses the bishops of what we are accustomed to call Jesuitry. The brotherhood, moreover, rather courts anathema. "The Irish patriot has had it launched for centuries at his head." As for these prelates, "they have aimed to destroy us, to nurture conspiracies against us, and give us to the gallows and the transport-ships." But it is likely the prelates are the stronger; and, bending to their pressure, the notorious Father Lavelle has published his sorrow for joining in "national" demonstrations. An autumn pastoral from Dr. Cullen is chiefly noticeable for the absurd and complacent statement that, among the "Powers of Europe, the Pope alone has raised his voice in favour of the Poles." Dr. Cullen has also published an indignant letter, affirming that the story of a certain professed convert is untrue; but he descends to language so much below that of a gentleman that his complaint is unheeded. Monsignor Woodlock is the Roman priest thrust forward in all academical displays, and plays his part with considerable eloquence and tact. At the opening

of the University he pleaded hard for the numerical test of religion; and with that curious, confident, unmoved recklessness of statement in which Dr. Newman was unequalled, he insists that there should be always eleven Roman Catholic judges out of twelve, because the Protestant population is as one to eleven; and he arrives at this numerical result by ignoring all Protestants out of the Established Church—which happens to be about half of the whole—and by reducing the remainder by nearly a third. A Church which is reduced to such shifts and tricks as these is evidently nervous about her position! It seems also that within the last two months the Pope has twice opened the spiritual treasures of the Church in favour of the University;—the last opening being conveyed in a brief, by which indulgences for a hundred days from penances enjoined is formally offered to any one who shall in any day devoutly recite a prayer to the Virgin! With the same generous disregard of dates as of statistics, Monsignor Woodlock discovers this prayer in the eighth century.

The session of the Presbyterian College has been opened by an address from the Rev. Professor Murphy, author of a recent commentary on Genesis. He chose for his subject Melchisedec, who "united in himself the prerogative of king and priest, and stood upon the broad foundation of a covenant made with all mankind." Among other points illustrated was especially the coincidence in breadth between the Old Testament and the New.

The question of National Education is likely to be more vexed than ever, since by a recent vote of a majority of the Commissioners it has been decided to pay from the Board the so-called ministers in convent-schools. As these ministers are understood to be pupil-teachers with another name, and as the effect of the rule is to make these convent-schools rank as "model schools," and thus still further to denominationalise the system, the subject assumes an importance that will no doubt be widely felt.

A decision has been given in the Rolls Court affecting a recent ecclesiastical dispute among the Unitarians. Some time ago the Unitarian Synod, which is "non-subscribing," was persuaded by the Rev. Dr. Montgomery to adopt a modified creed, in the form of specific questions to a minister on his ordination. The Presbytery of Antrim refused to acquiesce in this change; but a minority of it seceded, and became the Northern Presbytery of Antrim. The majority of the congregation of Ballyclare sided with the seceding presbytery—their minister with the original presbytery. The majority then locked him out of the church and appropriated the property. There has been a suit in Chancery; and an elaborate decision has been given, in which it is laid down that any appearance of subscription is a violation of the principles of the Unitarian body, and that the property must remain with the minister and the minority of the congregation. A meeting of the Synod was immediately convened, and it was pro-

posed by Dr. Montgomery to retrace their steps, and retain the church property; and the proposal was at once adopted. In the course of the discussion frequent allusion was made to the spread of infidel teaching and Deism among the Unitarians, and made by those who have the best right to know—the leaders of the Unitarian movement themselves.

PARIS.—The one absorbing event of the month is the Emperor's speech at the opening of the new Chamber. The proposal to reconstruct the heaving West, by calling a congress of sovereigns around him in Paris, was no mere feather cast upon the breeze, no vain tinkling sound, but the alarm-bell tolled by an imperial hand, lest the people should ring the tocsin,—the deep key-note of European destiny, struck by settled purpose,—if not his own, that of the Unseen, who leads him on.

Nations and kings had come to the foot of a dead wall, Napoleon has touched a hidden spring, and opened a vista of hope; and boundless are the expectations of those who have not, like the Psalmist, *entered into the sanctuary of God, and understood the end of these men.* "Chaos, or reconstruction, is the cry; a new era, or else war; old Europe is disappearing; the ancient world is crumbling away; the Rubicon is crossed; actors, hitherto unknown, will play their part. The speech is a preface and a programme. To proclaim from the throne the death of the old world, is at the same time to announce the approaching dawn of the new. Heroic Poland is but an incident in this anomalous situation. France *will* be hearkened to, whether she march onward with unfurled banners, or whether she obtain pacifically the moral conquest of Europe!"

At the same time the citizens of Paris have witnessed an onward step taken by the imperial idea, in the substituting Napoleon the Emperor for Bonaparte the Captain, in the Place Vendôme. The displaced statue is to ornament a column commemorative of the restoration of Napoleon's remains in 1840, at Courbevoie.

While the nations are looking to reform their politics, the large sprinkling of men looking to reform religion are at work with no little zeal and effect. They have done their best to unbinge in men's minds the perfection of Christ's manhood, and the reality of the facts connected with his first coming, by bowing the four principal witnesses thereto reverentially out of court. They think now to finish the business, by unhinging his God-head and the facts connected with his stupendous second coming, by doing away with his own glorious Apocalypse.

The most dangerous symptom in the present phase of critical infidelity seems to be the sinking of the moral scale. The fact of holding up as the greatest benefactor of man an adept in *innocent* deceit; and of praising as *holy and sublime* the primitive ideas of a book whose author is said to have totally mistaken his way and presented popu-

lar superstitions as the very Word of God, who cannot lie, prepares men's minds, just as might the williest Jesuit casuistry, for the reception of any extent of error. Extremes meet.

Such is the fearfully inclined plane down which the multitudes are being hurried, and all the faster from the abusive language of feeble Rome, represented by bishops and priests, some of whom anathematise, some toll the funeral knell, some institute new repetitions of prayers with indulgences appended, some make bonfires of books. In the parish of Nyons the priest has bought a tower which overtops the town, in order thereupon to erect the statue of a protecting Virgin!

But amid all this confusion, the Lord has his witnesses in every circle and in every church. The few good answers to the "Life of Jesus" are distinguished from others, bought, and find their way into unexpected hands. The best for the higher class of minds, by Dr. E. de Pressensé, has gone far beyond the Protestant boundary; instances are known of upright men in high office in the Romish Church having derived from it good that they have not feared to acknowledge, and it has led to the purchase of other volumes. The best for popular distribution, by M. Nap. Roussel, is doing the same work in its sphere. I know of one copy being read by twenty-seven different persons in a few days.

It is also cheering to find Jesus the universal topic of conversation, and were all Christian men and women endued with that boldness which the first disciples united to pray for, and immediately received, they would find in the present time one of the noblest fields for spreading the Word of God.

Attention is called to Protestants and Protestant countries in a remarkable degree by public writers. In the *Débats* we find one holding up Protestantism as "forming, together with science, the two main-springs and the twofold heart of European life; for while it accepts the rehabilitation of the world, it does not renounce the purifying of man: on the contrary, its whole effort is turned towards it. By cutting off from religion all that is not this very purifying, it has strengthened it. By the suppression of legends and puerile practices, the man's whole mind is concentrated upon one single object, his moral improvement." The manly nature of Protestantism is held up to view in contrast with the effeminating influence of Romish books and devotions; and the wonderful difference between the fictitious literature of the two countries, England and France, is brought out in strong colours,—the former essentially moral, the latter essentially artistic. Again, the *Moniteur*, in publishing an article on the Franklin Society for propagating lending libraries all over France, takes its examples from Protestant nations, Protestant communities in France, Protestant schoolmasters, and praises the little paper *Le Lecteur*, edited by a Protestant pastor. All this has a beneficial influence, inasmuch as it prepares men's minds to listen to a Protestant champion of Christianity, where no

other would be borne with, and throws an immense responsibility upon all who know Christ in very deed, to use to the utmost the strange influence thus unwittingly placed in their hands.

The principal religious event in Paris has been a visit of your countryman, Richard Weaver,—the very man to stir up, in such a time as this, the bold joyful spirit of the Apostolic age. He was invited over to speak to a class of Englishmen, not uncared for, but apparently beyond the reach of common voices,—the horse-dealers, stablemen, and jockeys who have no Sabbath, and who, through neglect of duty, and manifold temptations, fall into a state of godlessness over which ministers and people have long groaned in vain. The taverns were visited, all were stirred up, and the right men came,—men who had refused to go to a place of worship for years,—they heard him, and they came again and again, following him with blessings for thinking of them, hanging on his words with streaming eyes; they wrote him a letter of thanks, begging him to stay and do them more good still. Truly his speaking was the blast of the hurricane, the blow of the sledge-hammer, and between whiles the most exquisite touches of human and sublime affection, which stirred the heart to its very foundations. The extreme originality, too, and the singing of the preacher, at times alone, to the audience,—all was calculated to excite, command, and rivet attention. But this was not all. Frenchmen were there, pastors and others; and those who could sufficiently understand *with heart as well as ear*, began to say: Can he be interpreted? Some said no; some urged, yes. Catholics and Protestants began to long to hear a man who was said to sway the masses in England, and men of God longed for so evident an instrument of blessing to communicate with their own people. One day he spoke so quietly, deliberately, and with so much power to an audience of a different class, that it was resolved to attempt interpretation in a small meeting of working men. It was tried, and it succeeded beyond all expectation, and from that day the French have flocked to hear him wherever he has preached; and invariably hearts have been stirred, tears of penitence have flowed, and men and women have stayed either to seek more earnestly the way of salvation, or to declare with joyful countenance that peace through a dying Saviour has taken possession of their broken hearts. The love our working men and women feel for him is boundless: they feel his heart beating with theirs,—he has struck the chord of sympathy. If he could but prolong his stay, he would have half Paris to hear him. It is a noble testimony he bears, and which God accompanies with life-giving power.

The churches that have been joyfully opened for his use are the American, the Congregational, the Wesleyan, and the Chapelle du Nord, besides four smaller places. The interpretation gives the full power, brightness, sharpness of the word, while every homely expression has its refined counterpart.

He refreshed the spirit of the venerated Dr. Monod, who was able to receive his visit on his couch, usually one of pain, but which the Heavenly Physician had exchanged for one of ease for the time.

GENEVA.—We had lately a visit from Messrs. Baum, Cunitz, and Reuss, the three Strasburg professors who have undertaken to publish a complete edition of the works of Calvin. Having been invited to a session of the Company of Pastors, they there gave an account of their labours, which has enabled us once more to admire that German perseverance which succumbs to no fatigue and no obstacle, provided that the work accomplished may be as perfect as possible. The three editors began by collecting an enormous Calvinian library, comprising all the editions anterior to the year 1600, and they do not mean to publish a line without having diligently verified it. As for the unedited works, although the time for their being committed to the press must still be a distant one, they have already been two years occupied in collecting them. Whatever one editor copies is afterwards revised by the two others; and the handwriting of Calvin, which is so difficult to decipher, has no longer any secrets for them. What patient and energetic industry! Throughout the month which they have passed in Geneva, we have every morning seen them repairing at seven o'clock to the public library, from which they did not come out till five in the afternoon. They have there found treasures of which we Genevese scarcely knew the existence, and they have already copied several hundred articles, being principally letters of the Reformers. It is but a small part of Calvin's correspondence that is yet known; and many of his letters are probably lost, but enough remain to fill several volumes, and only when these shall have been published will Calvin be as well known as he ought to be.

The correspondence, however, will be published at the end of the works, of which only a single volume has yet come out. This includes the "Institutio Christiana," not as it is usually published—according to the definitely settled edition of 1559—but in the form in which Calvin conceived and executed it in the earliest editions. The second and third volumes will contain, in Latin and in French, not only this settled edition of 1559, but the principal variations of the intermediate editions, this book having been the work of Calvin's whole life-time. We shall thus be enabled to trace the entire development of his ideas.

We see by your columns that the question of the salaries of pastors begins to be seriously discussed in England. The case is the same amongst us. Our country does not exhibit any such painful contrasts as yours does between over-paid and under-paid ecclesiastics: equality prevails, but it is an equality of low stipends. In town all our pastors receive about 120*l.*, and in the country about 100*l.* The Consistory has lately decided on a supplementary

allowance to all of 20*l.*; but this will go but a little way, considering the increasing dearness of all commodities. However, we appreciate the delicacy of this question, and we had rather see our pastors ill-paid, than see them too well paid and liable to be suspected of having undertaken their sacred functions with an eye to temporal advantages.

TUSCANY.—Allow me to begin by correcting an error inadvertently made in my last, in the notice of Renan's "Life of Jesus." The author of the refutation there spoken of as having been published in Paris is M. E. de Pressensé, not M. Jules Bonnet.

The sums of money realised by the offerings of the devotees at Vicovaro and Subiaco have had the effect of greatly increasing the number of winking Madonnas since I last wrote; but it is a notable fact that they are all confined to the States of the Church; nothing of the kind has taken place in excommunicated Italy, though the priests there are as eager to make money as their Roman brethren. When public opinion finds free vent, such imposture cannot stand; indeed, the following story, for the truth of which the *Diritto* vouches, shows that the rulers at Rome begin to cutertain apprehensions that the joke is being carried too far. "The rage for making the eyes of Madonnas and other sacred images move has become a species of epidemic. A comic scene in connection with this imposture occurred the other day in the Church of Santa Maria Cœli in Rome. The parish priest, desiring to enrich himself at the expense of the simple, exposed to public view a picture of Jesus the Nazarene, and published abroad that it rolled its eyes piously. The curate, along with some other persons well paid for their work, took their turns in the church for the purpose of spreading the rumour. The picture was surrounded with lights to produce the optical deception, and crowds came to contemplate the supposed miracle. A silver harvest ensued, and so well pleased was the *paroccho*, that he celebrated the happy event by a religious service and full orchestra on the 25th of last month. Whether it was because the thing was too barefaced, or that some envious neighbouring *paroccho* had made a complaint, certain it is that next day (the 26th) the cardinal-vicar went in person to the Church of Aracieli, determined to test with his own eyes the truth or falsehood of the miracle. He remained three hours, but there were no signs of the eyes moving. He ordered the picture to be taken down from its place, and he anxiously examined it, close at hand, for a long time, but in vain. Then, in virtue of the supreme authority in ecclesiastical discipline with which he is clothed, he ordered the picture to be covered with a screen in his presence, and sealed it with his own seal to make sure it should not be removed. The most piquant part of the whole affair was the vehemence with which the curate still swore that a miracle had taken place, and that he had seen the

eyes of the picture moving, which brought him to grief, for the cardinal sent him off to the prisons of the Holy Office."

Hitherto the opposition to Rome has been of a political rather than of a religious nature; but of late there have been signs that the war may be, ere long, carried on against the spiritual as well as the temporal power of the Pope. The same journal, *Il Diritto*, vaunts its courage to the skies, in an article lately published, for having had the hardihood to open its columns for a series of religious disquisitions from the pen of the Deputy De Boni in opposition to the dogmas of the Church of Rome, and thus establishing the right of the public journals to treat such matters, though hitherto this has been supposed a violation of the first article of the Constitution. This brings forth a letter from an army surgeon named Bomba, in which he declares himself the author of a series of articles in the *Giornale di Cremona*, in 1860-61, entitled "Il Papa ed il Cattolicismo," the object of which is "to shake to its deepest roots the spiritual authority of the pontiff, the supremacy in spiritual rank of the Bishop of Rome over all other churches and bishops;—in a word, to combat Roman Catholicism as pseudo-Christianity, and to promote a reform of the Church in the spirit of the Gallican propositions," on account of which he claims for the Journal of Cremona the credit of having first ventured scatheless on this forbidden ground. Surely this is a sign of the times, taken in connection with the following announcement in the *Movimento* of Genoa: "The *Politica* has announced that many persons of political consideration will unite to found in the cities and principal *communes* societies having for their object to obtain from Government and from Parliament the abrogation of the first article of the Constitution (Statuto). This first article, as every one knows, declares that the Catholic Apostolic Roman religion is the religion of the State. Now, the State is an impersonal idea, and the old formula is no longer in accordance with the liberty of conscience which belongs of right to all the citizens who form the State and are governed by it. We, therefore highly applaud the idea referred to by the *Politica*, and we wish it every success." So long as the ministry cutertain a hope of a settlement with Rome, these societies are not likely to succeed in their object; but the movement shows what we, in common with others, have all along asserted, that the fall of the temporal power of the Pope would more or less involve, in Italy at least, the overthrow of his spiritual power also. Let not your readers suppose that it will be the work of a day. The power of the priests is still very great, not only over the ignorant peasantry, but over the educated classes in the large towns.

An example or two may be of use, as they will afford, at the same time, an answer to the question often put, "Why do the Waldenses, and other bodies, whenever they plant a mission in any town, set to work to *buy* a locale, instead of hiring one, as

they do elsewhere?" In the city of Florence, at this moment, Signor Gualtiere and his congregation, Signor Bolognini and his Protestant schools, are about to be turned into the streets because their leases are out; and, through the influence of the priests, a combination has been formed among the householders not to let a house to the evangelists. I believe there are others in Florence in the same difficult circumstances. Signor Prochet, the Waldensian minister at Lucca, is similarly situated; and Signor Di Michelis at Pisa, now that he has been shut out of the church in which he has officiated. It is no secret that this combination has been brought about by the influence of the priests, but it is seldom that the process of intimidation is revealed; but lately the *Standardo Cattolico* gave some insight into it, in connection with an effort at evangelisation made in the village of Sestrè Ponente, by a photographer and his wife. This priestly organ exhorts all good men to shun his house, and if he is not turned out by his landlady, to ruin her also. "We exhort the good Sestresi at least to shun the house of this emissary of evil. We say at least, because it would be well that they should do as much to the woman who has let him the house, and who, for interested motives, shuts her eyes." Persuasion or intimidation—that is the secret of the priests' success. I could multiply examples; but these still serve to show that their influence is still great.

The first number of the *Eco della Verità*, a weekly religious Evangelical paper, appeared on the 7th of this month in Florence. It is intended to supply the place of the *Buona Novella*, so far as religious intelligence is concerned, and, at the same time, to take notice of the chief political questions of the day, from a religious point of view. It would be unfair to criticise it until a few more numbers have appeared. Such a journal was much needed, and, if the writing be only vigorous and terse, it will, no doubt, be successful.

On Tuesday the 10th inst., an ordination was held at La Tour, when four Waldensian candidates were ordained to the holy ministry,—M. Malan, pastor of La Tour, officiating. The service was conducted in Italian. The names of the ministers are, Messrs. E. and D. Revel, E. Combe, and J. Simpson Kay, a licentiate of the United Presbyterian Church of Scotland. Thus the Waldensian Church has its mission-strength increased by four new evangelists. By a circular sent by a friend, I see that the Baptist Church are about to establish a mission also in Italy; and that the Rev. James Wall, lately minister at Calne, has either arrived, or is about this time to arrive, in the north of Italy, but no time is specified.

ROME.—A brief lately published returns to the subject of the newly-introduced dogma. The Pope announces that he gave his sanction to the doctrine of the Immaculate Conception, "because he found this step necessary, in order to do justice to the

petitions which came upon him from all sides, from the beginning of his pontificate." The joy with which this measure was greeted was universal.

Difficile porro dictu est, quanto eainde gaudio perfusi fuerint universi Catholici Orbis Antistites cum Clero suo, necnon Principes visi, ceterique cujus-cumque ordinis fideles.

Herewith, in order that the ritual may correspond to the new article of faith, a committee has been appointed to modify it. This committee has just completed the work it commenced eight years ago. Alterations are thus introduced into the liturgy of the "Missale Romanum" for the whole of Catholic Christianity. These alterations, as regards the service at the altar, are here being introduced immediately, while in all other parts the brief directs the bishops to conform to the new order from the beginning of next year.

One of the papers has received a communication, dated October 28, stating that "The Madonna of Vicovaro, which, last August, astonished and terrified the whole country by the rolling of her eyes, appears now to be quiet again. In her place an image of Jesus of Nazareth (*Gesu Nazareno*) distinguished itself three days ago in the Church of Santa Maria Cœli. It is true the miracle was unnoticed by thousands of bystanders at the moment, while a few pious old women among them insisted on having seen it. On the following Sunday a number of 'roughs' came into the church with lorgnettes and opera-glasses, and began bawling *Ecco, ecco, si muovono*,—'Look, look, they are moving.' Their levity deeply offended the bystanders, and especially the ecclesiastics; and the cardinal vicar-general ordered the image to be taken down and hung up elsewhere. You see that it is high time to spare these miracles, at least to the cultivated classes of the male population of Rome. By the ignorant many they are no doubt still recognised in the same way as the comet that

—' from its horrid hair,
Shakes pestilence and war.' "

A young Jewish girl, of about ten years old, ran away from a house, last July, in which she had been serving, and where she had been ill-treated. She was crying in the street, when a lady met her and inquired the cause of her distress. She told it, and the lady then asked her to come to her home, instead of which she led her to an institution for catechumens. Here the young girl was pressed to become a convert to Catholicism. She refused with tears and outcries. It was in vain that her parents, when they were apprised of the fate of their child, demanded her restoration. They then applied to the president of the Jewish congregation, and he sent a deputation to the Pope. To their request that the child might be restored to its parents, and that he would not allow a repetition of the Mortara transaction, the Pope appears to have angrily replied (and the accuracy of the language ascribed to him is guaranteed to us), "Your peti-

tions cannot alter the decisions of my conscience. Consider that your destiny is in my hands." As to the young Mortara, he is still in the Church of St. Peter in Vinculis, in the habit of a *rochet-tino*.

The girl has been baptised in spite of the desperate opposition made by her parents. (She is about nine years old.) A petition having been presented by the Jewish community in Rome to Cardinal Cagiano, president of the Conservatorium, in which he was implored to restore the unfortunate child to her parents, he simply wrote upon it the word *lectum*; and the next day the official journal of Rome announced her conversion. Notwithstanding the regulation contained in a papal bull, that an Israelite should only be baptised after a two years' course of instruction, the compulsory baptism has, in this case, been hurried on at the close of a period of three months.

BERLIN.—The increase in the numbers of the English congregation in Berlin, which now assembles for worship in the chapel of the Castle of Monbijou, has occasioned the building of an English chapel. This will be erected at the Anhalt Gate, and will be ready to be occupied next summer.

The principal Bible Society of Prussia, which has its centre in Berlin, has published its forty-eighth yearly report. It reckons at present in the Prussian States 133 branch societies. Its receipts amounted in the year 1862 to 13,678 dollars; its expenses to 13,712 dollars. In the same year 18,433 Bibles, and 516 New Testaments, have been issued. Since the foundation of the society, the whole number issued has been 541,927 Bibles, and 71,705 New Testaments.

The Berlin Society for the propagation of Christianity among the Jews, has also published its report for the year 1862, being their fortieth yearly report.

According to its regulations, it is the design of this society, before all other things, to distribute the Holy Scriptures, and especially the New Testament, among the Jews; and besides this, such religious works as are fitted to bring the Jews to the conviction that Jesus is the Messiah to whom the promises and prophecies of the Old Testament point. The society also desires to propagate the Christian faith among the Jews through missionaries and agents. Two clergymen, the preachers Krüger and Hisse,—the former of whom has now received a call to the German evangelical congregation in the Hague—work in the service of the society by preaching, instruction, and missionary tours. On these tours—which they have chiefly taken in the eastern provinces of the Prussian States—they have specially endeavoured to come into contact with the Rabbis of the Jewish churches, and to open their eyes to the truth of the Gospel. In not a few cases there has been found among them a lively interest in the Gospel, and many seeds have been sown which may bring forth fruit

in the future. There are among these Rabbis many who study the New Testament very diligently, and who are well acquainted with Christian theology.

Since last year the union has also published a monthly periodical, "*Der Friedensbote für Israel*," edited by the Rev. Mr. Ziethe. The periodical published by Professor Cassel, "*Berliner wochenblatt für christliches Leben und Wissen*," the weekly journal for Christian life and knowledge, has likewise interested itself in the promotion of the Jewish mission.

The number of Jews is greatest in the province of Posen; according to the last census it amounted to 74,172,—431 per cent. of the resident population. In East and West Prussia there live 37,635; in the province of Brandenburg 30,694; in Silesia 40,856; in the provinces of the Rhine 34,248; in Pomerania 12,488; in Westphalia 16,631; in Saxony, 5775; in the principality of Hohenzollern 958 Jews. Of the 18,491,220 inhabitants of the Prussian states 253,457 are Jews,—therefore, 1.37 per cent. of the population.

For the evangelical and charitable foundation of St. John in Berlin, Dr. Wichern has at length bought a piece of ground of considerable extent, after working for five years to obtain a site. This institution, which promises to become of great importance to the Inner Mission in Berlin, will extend its influence over the country in the same way as the Rauhe Haus at Hamburg has done, of which it is a branch. Next spring the building will be begun. The important decision respecting the purchase of ground of their own, took place at the same time—at the 30th anniversary of the Rauhe Haus—which was celebrated some time ago. Thirty years before, Wichern, at that time a young man, with the first three poor boys had established themselves under the thatched roof of the old Rauhe Haus—and from this period a stream of life had gone forth to the Evangelical Church of Germany and far beyond its borders.

The Rauhe Haus was adorned in all its gardens and in all its cottages with the loveliest flowers, wreaths, and banners, and resounded with hymns and glad songs of praise. The grounds were filled with thousands of friends of the institution and its former pupils, who came from far and near to praise the Lord for what He had done for it, and ascribe to Him the glory. About 3000 parents were present who, during these thirty years, had sought a refuge for their unhappy children. More than 300 young Christian men were assembled, prepared for the different works of the Inner Mission, and ready to be sent to all the territories of Germany and to foreign lands. Besides these, about seventy young theological students had for years, in active co-operation with the institutions of the Rauhe Haus, made a blessed preparation for their future ministerial office. About the middle of the festival the foundation was laid for a house in which twelve boys and a number of brethren should live, and which the Arch-Duke of Mecklenburg-Schwerin.

the generous promoter of all pertaining to the kingdom of God, had given them money to build. Notwithstanding all the opposition of the inimical or indifferent, the Rauhe Haus prospers under the visible blessing of God.

WÜRTEMBERG.—Whilst the clergy of the National Church of this country, in many of their diocesan synods, have been making strenuous efforts toward suppressing, or, at least, limiting, the spread of opposition to the Church, the so-called German Templars, headed by Mr. Hoffmann, are pressing forward with remarkable energy, after having seceded formally from the National Church. They have lately held their synod, in which they passed their verdict upon all existing confessions and sects—as unable to check the stream of the corruption of mankind; and they declared, that the rise and relapse of innumerable sects proceeded in rapid succession, because the spiritual development of man was not carried through after the model of Jesus Christ, of the Prophets, and of the Apostles. To remove all confessional contentions and social evils, a new confession is to be introduced, the object of which must be, to fulfil all things which are written in the law of Moses, and in the Prophets, and in the Gospel. But, in order to be able to apply this remedy, man must disengage himself from all confusion, and act up to the Divine command given in the Revelation xviii. 4: “Come out of Babylon, my people.” But in order that men might not be ignorant of the principles, business, and organisation of the Temple sect, the following confession of faith was read, and unanimously adopted:—

1. The Spiritual Temple, according to 1 Cor. xii. 13, 14, which is the only true Church, must be erected throughout the world. 2. Hitherto all churches and sects have sorely neglected the gift and power of performing miracles and healing the sick, and the cessation of this practice has been greatly promotive of disbelief in the miracles narrated in the Bible. Therefore, the Temple sect will render the striving for these gifts most prominent, according to James v. 14, which practice, the Templars *pretend*, has, in some cases, already been successfully made use of. 3. The Templars repudiate the mass-offering of the Romish Church, as the true sacrifice is prescribed in Rom. xii. 1, and in Heb. xiii. 15, 16. 4. The disorder of families must be checked, according to Malachi iv. This will be most effectually done by a transformation of the present mode of education and instruction, which do not at all agree with the claims of life, and with the important relations which God has instituted for man. Education must aim at the measure of the stature of the fulness of Christ, Ephes. iv. 13; and this is done by obeying the apostolic command: “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy, 1 Cor. xiv. 1. 5. The social relations of men must not be regulated by only human laws,

but by the Divine law given through Moses, and confirmed by Christ, Matt. v. 17. 6. Confessions and sects hitherto existing, have by no means thought of the execution of future divine actions, which have been announced by the predictions contained in the Old and New Testament; but the German Temple sect considers the striving for the accomplishment of the prophetic word to be a matter of paramount duty. The restoration of the Holy Land, the erection of the Temple at Jerusalem (Revelation xi. 1), and the conversion of the Jews (Rom. xi. 26), are chief objects of the sect. 7. The beast rising out of the abyss, and its destructiveness in regard to man's body and soul, can only be effectually opposed by the establishment of the Temple (Revelation xiv. 9, 10). 8. The organisation of the Temple consists in the offices and functions enumerated in 1 Cor. xii. 28; but it is only realised by the gifts of the Holy Ghost, not by appointment made by men for these offices. However, as this organisation is to have its course, and all things may be done decently and in order, elders and teachers (after the Apostolic model, Acts xiv. 23) have been set apart for carrying on the business of the Temple, for performing baptisms, for administering the sacrament, and for other sacred functions. The elders and teachers meet in regular synods, and in every country are central superiors or committees to be appointed, which will conduct the business of the Temple. 9. For accomplishing the mystery of God (Rev. x. 7), and to restore universal peace (Heb. ii. 4). Synods of nations are deemed requisite by the Templars.

The great drawback and danger of all this high-sounding Temple matter is, that its heralds and heroes never speak one word about personal sanctification and personal union with Christ. In fact, they seem to consider the working for the Temple, and for the outward kingdom of Christ at large, to be a substitute for man's personal belief in the merits of Christ, by which, alone, sinful man can enter the kingdom of God. Here lies the strong delusion of the Temple sect, which has but too many attractions for self-willed and self-righteous agitators, who, in the absence of fleshly weapons, are now craving for the thunderbolt of miracles to ensure their party universal success!

HOLSTEIN.—About two years ago, on the 1st of July, 1862, Herr Johann Meyer founded at Kiel, at his own expense, an idiot asylum, in which imbecile children were brought up and instructed. In Copenhagen there has already, for some time, existed a similar institution, maintained partly at the expense of the State: there is, also, for the duchy of Sleswic an institution at Sonderburg, which is now under State control likewise. Holstein numbers about 400 or 500 idiot children, of whom between sixty and eighty are susceptible of education. Herr Meyer has at present fifteen children, namely, eleven boys and four girls, in his establishment (which is one well provided with all necessaries): of these, ten are

maintained at the expense of private persons, and the remaining five by their native communes. Of these fifteen there are thirteen capable of culture; and the statements concerning them which were lately published in the report of the institution have a most encouraging appearance. Herr Meyer, who has now devoted the whole of his means to this philanthropic object, is in hopes of being supplied with contributions from the whole country for the maintenance of his institution. It is furthermore expected that the government will grant him a yearly subsidy, and will make it imperative on the communes in Holstein, as it has been in the duchy of Sleswic since 1854, to consign the idiot children of their poor to the institution at Kiel.

The Common Prayer-book, which is jointly used in the two duchies of Sleswic and Holstein, has hitherto been left undisturbed. But on the part of the superior ecclesiastical authorities in Holstein, there has been named for several years past a commission, which is to make proposals for a revision of this work, and eventually for a new collection of hymns to be used in public worship. This commission, which is presided over by the Ecclesiastical Councillor, Professor Dr. Lüdemann, of Kiel, is composed of pastors Masztorff in Rellingen, Mau in Burg, Petersen in Steinbeck, Weltzel in Sieck, Jensen in Herzhorn, Decker in Nortorf, and the organist Petrus in Reinfeld. Towards the middle of last August they had again had a consultation in Kiel, and have made such progress in their operations, that out of the 600 hymns originally selected, 200 have been completely prepared for publication. However, there is no pressing need of a new Prayer-book here, because the present one contains a great number of the principal Evangelical hymns, and many even in the original text. A yearly issue of 10,000 copies is circulated in Holstein. The society founded last year in the duchy of Sleswic, for the support of elergymen's daughters, received lately from the King of Denmark a donation of 200 Danish dollars, besides a confirmation of its statutes. It has also received considerable contributions from Copenhagen, besides which about a hundred have been promised from Hull, in England, so that the prosperity of the institution appears now to be guaranteed.

RUSSIA.—In the educational as well as the judicial system of Russia, important reforms are now in preparation. For the administration of justice the Emperor Alexander subscribed, a few months ago, a plan by which trial by jury and open oral pleading were to be introduced from the year 1864. The question of public instruction likewise engages universal attention. The government has just published a plan for the organisation of all the popular schools in Russia. In this it is announced that—in order to obtain for national education the services of such men as are competent to im-

part it in a profitable manner, it is absolutely necessary:—

(a). That the external position of the teachers should be rendered more secure, in order that they may be protected against want, and not forced to dispense with the most necessary articles:

(b). That they may not be tempted to desert their vocation for another with a view to the gradual improvement of their situation:

(c). That rights ought to be conceded them suitable to their position in society, and adapted to bring them substantial advantages.

It was accordingly proposed that the yearly salary of the teachers should be fixed at 250 roubles (a rouble is about four and sixpence) in the towns, and 150 roubles in the country; besides a free residence, wood for fuel, and two poods (a pood is about thirty-nine pounds weight) of grain or corn monthly, and in the country a piece of garden-ground.

After ten years of faithful service the teacher will have a right to have his salary increased by a third, and after twenty years by two-thirds. Lastly, he will be free from the conscription and from all communal burdens, and after ten years receive the ribbon of the order of St. Alexander.

JERUSALEM.—The country is infested with Bedouins, who are more rapacious and daring than in former years. The pressure of the Government from Damascus has resulted in uniting the tribes beyond Jordan for mutual defence in a manner hitherto unknown, and the tribes beyond support the tribes on this side of Jordan in their lawless proceedings. One action has been already fought between them and the Turkish troops from Acra. The latter were successful, and obtained a large booty of sheep, camels, &c. The "Beni-Saker" (Sons of the Hawk) have, however, repaid themselves by attacking, about a fortnight ago, the village of Derdéwan, near Bethel, and carrying off about 2500 sheep and other cattle. Another raid which they made a few days since, near Saféleh, was attended with results still more disastrous; for they not only plundered the peasantry but also killed sixteen persons. The Saamari are also actively employed, and about the same time attacked Urtas, maimed several of the villagers, and carried off all their goods. From the gardens (which are English property) they take away whatever fruit or vegetables they require. The immediate vicinity of Jerusalem is also becoming disturbed and unsafe. On last Saturday week, a party of the Beni-Saker met the doctor of the Latin Convent about two miles from the city, and, after firing at him, proceeded to rob him of all he possessed. Finally, a rope was tied round his neck, and he was dragged along by one of the horsemen. The villagers of Shaaphat, observing his condition, came to his deliverance. One of the freebooters then again fired at him, but, as he threw himself upon the ground, the bullet passed over his body. Thus rescued, he

was brought back late in the night, stabbed in several places by the lances of his assailants. The captain of a French man-of-war has since then been sent to strengthen the Consul in demanding reparation from the local authorities. To visit the Jordan is at present impossible, as, indeed, to go for any distance from the city is insecure, without an escort of soldiers furnished by the Pasha. When we reflect that during the last four years two English persons have been murdered, without any justice having been obtained; that in last April Viscount Acheson and his party were not only robbed but narrowly escaped being killed; and that the number of travellers from all parts of the world is very much on the increase, it seems desirable, if the present state of things is not speedily reformed, that the European Powers should assume the joint protectorate of the Holy Land.

CALCUTTA. — (THE DUFF MEMORIAL.) — It is fortunate (says the *Friend of India*) that the layman who, in his youth, did most to assist Dr. Duff, especially on the intellectual side of his work, is once more in India to invite the public to do him honour. It is no less pleasing that, united with him in this invitation, is a Bishop so catholic in spirit, so scholarly in attainments, and so interested in Indian progress, as Dr. Cotton. Aided by a committee which represents all classes, Sir C. Trevelyan and the Bishop of Calcutta are about to issue a circular inviting subscriptions from all parts of the world, and especially from the various provinces of India, for the erection of a Duff Memorial. Whatever different parties may think of the special form this memorial should assume, all will agree that it should be worthy of Dr. Duff, and representative of his life. It is Dr. Duff the man who is to be honoured; and hence many, especially his own countrymen, would prefer that it should be left to him to select the object to which the subscriptions shall be devoted. But it seems to Sir Charles Trevelyan, the Bishop of Calcutta, and the majority of the committee whom they have consulted, that it is unfair to throw on Dr. Duff a responsibility from which he would shrink, while it is opposed to the self-denying character of his whole life to lay on him the burden of saying how he ought to be honoured. Accordingly, it has been resolved—and the idea is mainly Sir C. Trevelyan's—to erect a marble hall to bear Dr. Duff's name, in the suite of buildings about to be constructed for the University with which he has been so identified. Extensive clearings are being effected near that fine building, the Medical College Hospital of Calcutta, which is to form one side of a square or oblong, like a French *Place*, such as may be fairly designated the Calcutta Forum. The other buildings about to be erected are the University and the Medical and Presidency Colleges, with perhaps rooms for the Civil Engineering College and an Imperial Museum. All these buildings represent purely secular education, the exclusion of religion from which, under a

political necessity, is bewailed by Hindoos themselves. The Duff Memorial Hall, beside the University, would be a visible symbol of that which is the glory of Duff's career—the union of faith with mere scientific and literary fact—and would supply the much-lamented lack of the former in State Education. Its at once Christian and Catholic character would be secured by the resolution of the committee almost unanimously adopted by Hindoos as well as others, to leave with Dr. Duff not only the appointment of the first five trustees of the hall, but the rules under which the trust shall continue to exist. The hall would be devoted only to objects and meetings of a Christian, philanthropic, and cognate character. Sir Charles Trevelyan proposes that it be a reproduction of perhaps the choicest architectural gem of antiquity which has not been copied, the *Maison Carree* of Nismes. An account before us describes that masterpiece, as in its ground-plan, a rectangle 84 feet long by 44 feet wide; the interior length is 52½ feet; the breadth and height arc 39½ feet each. It is surrounded by 30 fluted Corinthian columns, so arranged as to present 11 on each side, six in the front, and as many at the back. The cornice and frieze which run all round the building, and the capitals of the columns, are regarded as models of architectural beauty. The only entrance to the building is by a door in the front under the portico, the ascent to which is by fifteen stone steps. Mr. Granville, the architect, declares confidently that, by making a contract with an Italian firm, the whole could be reproduced in Calcutta of Carrara marble, finer than the Joudpore rock of which the Taj is built, for less than 15,000*l*. The building, in size and ventilation, must of course be adapted to the climate. Government will doubtless present the ground on which it is to stand.

We have here a plan quite within the limits of even an ordinary subscription, and which appeals to all classes, Christian, Hindoo, and Mussulman, without sacrificing a shadow of the great principles on which Dr. Duff and every missionary conducts his work. Let committees be organised in earnest Madras and generous Bombay, and in the chief seats of provincial administrations. A tomb was erected over the remains of Swartz by a Hindoo prince. It will be a greater spectacle to see every class and creed of Her Majesty's subjects in the East uniting to aid in the first monument ever erected to a Christian Missionary, who was yet somewhat more than that.

NEW SOUTH WALES.—The Christian community here has been gladdened by a visit of the Rev. Dr. Turner, along with the Revs. Messrs. Mills, Whitmore, and King, on their way to the South Sea Islands. Dr. Turner is returning to his former sphere, the others are going for the first time. They have received a warm welcome, and have had opportunities of preaching in both Presbyterian and Congregational Churches. The "John

Williams' missionary ship sails from Sydney on the 24th. The Australian colonies are showing increased interest in the cause of missions, and we believe the day is not far distant when the South Sea Islands will be completely under the care, and maintained at the expense, of the various evangelical churches. The anniversary of the New South Wales Auxiliary to the London Missionary Society was held recently. The Rev. E. E. Jenkins, M.A., of the Wesleyan Mission, Madras, has been on a visit

to this salubrious climate on account of his wife's health. He has delivered several lectures on India since the mutiny, and on the missionary operations with which he has been identified. Large audiences have assembled to hear the able and eloquent lectures of this devoted missionary. The Church of England has been receiving several additional clergymen—the Rev. T. R. Ord, LL.B., and the Rev. T. Fletcher, M.A.—the fruit of Bishop Barker's labour in England.

SUGGESTIONS AND REPLIES.

THE CHURCHES OF THE CONFEDERACY.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—I must again trespass upon your space, in reply to Dr. Hoge's letter, published in your Number for October. I trust I shall avoid the somewhat contemptuous tone of that letter; although I may be compelled to quote Dr. Hoge against himself, and some of my remarks may seem to bear upon him personally. I must here express my surprise at his attempt to fix upon my former letter the character of a personal attack, which it in no way deserved. I dealt on that occasion with the opinions held by Dr. Hoge, and with his mission to this country; these, being public, I had a right to deal with them.

Dr. Hoge has on his side charged me with *untruth*, with *ignorance*, and with *unconscious prejudice*. As Mr. Forster, M.P., said a few weeks ago, that in presence of an English audience he was not afraid to avow himself a "fanatic" on the subject of slavery, so I humbly confess to an intensely vivid *consciousness* of well-founded prejudice upon the same subject.

Until recently, I admit that my ignorance of the real conditions of American slavery was great and deplorable; I am continually receiving enlightenment about its horrors, and the fearful responsibility of its abettors; but when Dr. Hoge penned the letter to which I am now replying, he presumed a good deal too much upon my ignorance, as well as upon the simplicity of your readers. The graver charge of untruth must be met with facts; and these I think will be strong enough to cause the charge to recoil upon him who has ventured to make it.

Dr. Hoge rests his defence upon his own assertions, unsupported by document or extract of any kind, excepting that of "an eminent scholar and theologian," whom he quotes without giving his name.

I propose to put in the witness-box the Rev. Charles C. Jones, to whose testimony Dr. Hoge will not object, as he quoted from him in the paper he contributed to *CHRISTIAN WORK*, in August last. Mr. Jones has for thirty years been an earnest and laborious worker among the negroes, and probably knows more of their real condition than any

other man. What, then, is Mr. Jones's deliberate declaration?*

"Generally speaking, they (the slaves) appear to us to be without God and without hope in the world, a *nation of heathen* in our very midst. We cannot cry out against the Papists for withholding the Scriptures from the common people, and keeping them in ignorance of the way of life; for we *withhold* the Bible from our servants, and *keep* them in ignorance of it, while we *will* not use the means to have it read and explained to them. The cry of our perishing servants comes up to us from the sultry plains, as they bend at their toil; it comes up to us from their humble cottages, when they return at evening to rest their weary limbs; it comes up to us from the midst of their ignorance and superstition, and adultery and lewdness."

Again, the Synod of South Carolina and Georgia has put it upon record:—†

"The negroes are destitute of the Gospel, and *ever will be under the present state of things*. They have no Bibles to read by their own fire-sides; they have no family altars; and when in affliction, sickness, or death, they have no minister to address to them the consolations of the Gospel, nor to bury them with solemn and appropriate services."

So recently as 1850, a correspondent of the *Charleston (S.C.) Observer* hazarded the assertion—

"That throughout the bounds of our synod there are at least one hundred thousand slaves, speaking the same language as ourselves, who never *heard* of the plan of salvation by a Redeemer."

And this leads me to remark, that whatever may be the number of slaves who have *heard* of the plan of salvation, few indeed are, or ever have been, in a condition to *learn* it for themselves; for I must inform your readers that the thirty years' ministry of Mr. Jones has been occupied in *oral instruction, and oral instruction only*. It may be conceived under what disadvantages a minister of religion must labour, whose attempts at instruction are obstructed by the absence of Bibles in the homes of his flock, and their total inability to examine the Word of God for themselves. The following incident, which occurred to Mr. Jones, told in his own words, curiously illustrates what I have advanced:—

* Jay's Works.

† Ibid.

"I was preaching to a large congregation of negroes on the Epistle to Philemon; and when I insisted upon fidelity and obedience as Christian virtues in servants, and, upon the authority of Paul, condemned the practice of running away, one half of my audience deliberately walked off with themselves, and those that remained looked anything but satisfied, either with the preacher or his doctrine. After dismissal, there was no small stir among them; some solemnly declared that there was no such Epistle in the Bible; others, that I preached to please masters; others, that they did not care if they never heard me preach again." The slave-owners are wise in their generation; even the Epistle which they think condemns "running away" could not be safely given to the slaves; for does it not contain this impracticable injunction to masters—"Receive him . . . not now as a servant, but above a servant, a brother beloved"? That the domestic condition of the slaves is unhappy and unholy (though the poor creatures are more sinned against than sinning in this matter), I need but quote the following description by Mr. Jones of the marriage relation among the negroes: "It is a contract of convenience, profit, or pleasure, that may be entered into and dissolved at the will of the parties, and that without heinous sin, or injury to the property interests of any one." A slaveholder once said to Dr. Brisbane, of Cincinnati, that "religion had been worth more to him, on his plantation, than a waggon-load of cow-skins."* Further, to prove the moral responsibility of the Churches of the Confederacy for the continued existence of slavery as it is, Albert Barnes gives this testimony: "No influences out of the Church could sustain slavery an hour, if it were not sustained in it."

But to proceed with facts. I was certainly staggered by the statement that there was no legislation in Virginia directed against the instruction of slaves in reading or writing; and I supposed, for the moment, that certain enactments might have been repealed. I have been at pains to ascertain the truth; and I can assure your readers that the following Virginian enactment of 1849 is to this day unrepealed: †—"Every assemblage of negroes for the purpose of instruction in reading or writing, shall be an unlawful assembly. Any justice may issue his warrant to any officer, or other person, requiring him to enter any place where such assembly may be, and seize any negro therein; and he, or any other justice, may order such negro to be punished with stripes. *If a white person assemble with negroes for the purpose of instructing them to read or write, he shall be confined to jail, not exceeding six months, and fined not exceeding 100 dollars.*" ‡ These are the swift and heavy penalties which I

* "Key to Uncle Tom."

† Western Virginia having been erected into a separate state, with free institutions, abrogated thereby all slave-laws. I do not refer, nor does Dr. Hoge, to Western Virginia.

‡ Stroud's "Slave-laws."

ventured to say would be incurred by the attempt to teach the negro to read God's word; and in the face of such a law as the above, what a mockery would be a distribution of Bibles among Virginian slaves!

The remarks which I made in my previous letter were directed to the state of things which prevails in the Slave States at large; Dr. Hoge dexterously attempts to divert our gaze from the Confederacy, and is careful to speak of Virginia alone; and he quotes his friend as saying:—"Virginia may be safely taken as an example, being the oldest and largest of the Slave States." Dr. Hoge well knows that in Virginia and Maryland the slave code is mild, as compared with those of the Gulf States; he knows full well that in the "old dominion" the aspects of slavery have undergone a complete change, slave-labour having given way to slave-breeding; and the careful tending of the negro, preparatory to his sale* "down South," is imperative upon the owner who expects a good price for his human chattels. The circumstances of Virginia are notoriously exceptional; though I have yet to learn that public opinion there, or actual practice, is one step in advance of the legislation in regard to the moral and mental condition of the negro.

I now cull a few more upas-tree blossoms from the legislation of other Slave States. † In 1834, South Carolina enacted:—"If any person shall hereafter teach any slave to read or write, or shall aid in assisting any slave to read or write, or cause or procure any slave to be taught to read or write, such person, if a free white person, upon conviction thereof, shall for every such offence against this Act be fined not exceeding 100 dollars, and imprisoned not more than six months; or if a free person of colour, shall be whipped not exceeding fifty lashes, and fined not exceeding fifty dollars; and if a slave, shall be whipped not exceeding fifty lashes; and if any free person of colour or a slave shall keep any school or other place of instruction for teaching any slave or FREE PERSON OF COLOUR to write, such person shall be liable to the same fine, imprisonment, and corporal punishment as are by this Act imposed and inflicted on free persons of colour and slaves for teaching slaves to read or write."

In Georgia, in 1829, it was enacted:—"If any slave, negro, or free person of colour, or any white person, shall teach any other slave, negro, or free person of colour to read or write either written or printed characters, the said free person of colour or slave shall be punished by fine and whipping, or fine or whipping, at the discretion of the court; and if a white person so offending, he, she, or they shall be punished with fine not exceeding 500 dollars, and imprisonment in the common jail at the discretion of the court."

* So long ago as 1835, it was estimated that 40,000 negroes were annually exported from Virginia, for sale in other States.

† Stroud's "Slave-laws."

According to the revised statutes of North Carolina, "Any free person who shall hereafter teach, or attempt to teach, any slave within this State to read or write, the use of figures excepted, or shall give or sell to such slave or slaves any books or pamphlets, shall be liable to indictment, &c. ; and upon conviction shall, at the discretion of the court, if a *white* man or woman, be fined not less than 100 dollars, nor more than 200 dollars, or imprisoned; and if a free person of colour, shall be fined, imprisoned, or *whipped*, at the discretion of the court, not exceeding thirty-nine lashes, nor less than twenty lashes."

In Louisiana, in March, 1830, it was enacted that—"All persons who shall teach, or cause to be taught, any slave in this State to read or write, shall, on conviction thereof, &c., be imprisoned not less than one month, nor more than twelve months."

I need not multiply these nauseous facts; and I have purposely confined myself to extracts bearing upon the point of *negro instruction*.

I should like to convey to Dr. Hoge some impression which might moderate his "astonishment at a controversy which he never designed to provoke;"

it would be well if he could understand, that in England such controversy will ever arise when Christianity and its holy sanctions are claimed by deluded men on behalf of a system of which the distinguishing features are horrid cruelty and moral pollution. Thank God! the end of that system seems not far distant.

One word more. Dr. Hoge rather puzzled me with the following sentence: "My servants are taught to read; and I would no more withhold from one of them God's Word, than I would withhold from him his daily bread." There is more here than meets the eye; no remark of mine applied in the remotest degree to what we call *domestic servants*; my observations were all directed against slavery, and this mention of his "servants" has no meaning whatever in connection with the points in dispute, except on the assumption that these servants are *slaves*. Is Dr. Hoge, then, not a slaveholder's advocate merely, but himself a slaveholder?*

I remain,

Your obedient servant,

JAMES E. MATHIESON.

London, 10th Oct., 1863.

IN MEMORIAM.

ALEXANDER M'CAUL.

THE Rev. Alexander M'Caul, D.D., was born of Protestant parents in Dublin, on the 16th of May, 1799. At the early age of seven his linguistic abilities had already manifested themselves, for he spoke French with the same facility as his own native language. Dr. M'Caul entered Trinity College October 3rd, 1814, devoting himself with the most laborious conscientiousness to the acquisition of knowledge. In 1819 he took his degree of B.A., and commenced reading for a fellowship. About this time he became tutor to the present Earl of Rosse. Becoming interested in the missionary work that was carried on by the London Society for Promoting Christianity amongst the Jews, Mr. M'Caul abandoned all his academical prospects, and resolved to devote himself heart and soul to the welfare of the Jews. With this view he proceeded to the Rev. Lewis Way's Seminary for Missionaries at Stanstead Park, and in 1821 was sent out to Poland as a missionary to the Jews, at the early age of twenty-two. He now applied himself steadily to the acquisition of the Hebrew and German languages, laying the foundation of that future proficiency which gave him such pre-eminence in the work of the Jewish Mission in after years. At the close of the second year of his missionary labours, Mr. M'Caul proceeded to St. Petersburg, to visit the Jews in that metropolis. He was favourably received by the Emperor Alexander. In 1823 he received priest's orders, and, having married, he returned

with Mrs. M'Caul to Poland, to resume his missionary labours. The head-quarters of the Jewish Mission were at Warsaw; and here he continued as the head of the Mission, and pastor of the English residents, until the autumn of 1830. At this period he was compelled to remove from Warsaw, and he took up his residence at Berlin. Here he pursued his missionary calling, preaching in English and in German, and forming an intimate and abiding friendship with Pastors Gossner and Otto Von Gerlach, and also with General Count von Gröben. Here Mr. M'Caul was honoured by the particular friendship of his Majesty Frederick William the Fourth (then Crown Prince of Prussia), with whom he first became acquainted at Warsaw. His Royal Highness was a frequent attendant upon Mr. M'Caul's ministrations both in the Polish capital and in Berlin, and it was at his suggestion that the Bishopric of Jerusalem was subsequently, at its first foundation, offered to Mr. (then Dr.) M'Caul.

Failure of health compelled him to return to England in 1832, when he engaged with energy in stirring up interest in the Jews, and through his efforts soon improved the position of the London Jews' Society. In 1833-34 he took part in the important conferences at Aldermanbury. He soon after began a serial called the *Old Paths*, which was distributed broadcast over the Jewish quarter in London. This publication immediately excited a stir altogether unparalleled amongst the Jews. Rabbinic Judaism

* I have now unquestionable authority for stating that Dr. Hoge is a slaveholder.

was demonstrated to be contrary to the doctrines and precepts of Moses. Upon the writings of Moses and the Prophets Mr. M'Caul took his stand, and comparing the precepts of the Rabbins with the precepts of God in the Old Testament, and with the precepts of the Lord Jesus in the New, he established irresistibly the Divine origin and the Scriptural foundation of Christianity. For sixty successive weeks a fresh number of the *Old Paths* appeared on each succeeding Saturday, with ever-increasing results. About the same time the Order for Morning and Evening Prayer and the entire Church Liturgy were translated into Hebrew. Mr. M'Caul took a very active part in this work, and also in the retranslation of the New Testament into Hebrew. Soon after, the Bishop of London's sanction having been obtained, a Sunday afternoon service in the sacred tongue was commenced in the Episcopal Jews' Chapel at Palestine Place, and Mr. M'Caul usually undertook the sermon (which was always in English); and great numbers of Jews were attracted, especially at the seasons of the Great Festivals, by his preaching. In 1841 the Jerusalem Bishopric was founded, and was pressed upon Dr. M'Caul's acceptance; and at his suggestion Mr. Alexander—himself a Jew, and Professor of Hebrew in King's College—was appointed. The Professorship of Hebrew and Rabbinical Literature vacated by Bishop Alexander was conferred upon Dr. M'Caul. When, in 1846, the Theological Department was founded, Dr. M'Caul was appointed the first Professor of Divinity—his peculiar department being the Exegesis of the Old Testament.

In 1843, Dr. M'Caul was presented, by the Lord Mayor and Aldermen of the City of London, to the vacant Rectory of St. James's, Duke's Place. The living contains within its precincts two of the principal synagogues in London. The population is almost exclusively Jewish, and on the announcement of Dr. M'Caul's appointment, prayers were offered up by the Hebrew community to neutralise the baneful effects of his teaching. Soon, however, all estrangement wore away between the new Rector and his parishioners. His assiduity in visiting the Gentile members of his flock, many of whom lodged in Jewish houses, brought him into frequent and friendly contact with their Hebrew neighbours.

From being utterly deserted, the little church became crowded to excess. Jews found their way into the congregation, and listened with attention; and when the fabric of the church was repaired and beautified, and the tower rebuilt, many of Dr. M'Caul's Jewish parishioners came forward voluntarily, and contributed to the work of restoration. In 1847, he was pressed to accept one of the new Australian sees, but declined. He became, in 1850, Rector of St. Magnus, in the City. He was elected Proctor for the clergy of the diocese of London, on the revival of Convocation. He was frequently re-elected, and continued to take a prominent part in the proceedings to the time of the last meeting.

He contributed an essay to the volume—"Aids to Faith"—written in answer to the "Essays and Reviews." He also recently published a little volume, "Testimonies to the Divine Authority and Inspiration of the Holy Scriptures as taught by the Church of England, in reply to the statements of Mr. J. Fitzjames Stephen," who defended Dr. Rowland Williams; and lastly, a volume entitled "An Examination of Bishop Colenso's Difficulties with regard to the Pentateuch, and some Reasons for believing in its Authenticity and Divine Origin." This volume has already reached a circulation of 13,000. He had agreed to edit the four Greater Prophets in the forthcoming Commentary recently advertised.

Dr. M'Caul had been long ailing, but his illness was at last rapid in its course. From Sunday, November 8th, it became evident the end was close at hand. Three days before his death he received the announcement of his approaching departure with the most admirable composure—nay, even with cheerfulness. He declared his abounding comfort in the two following texts:—"God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19); and—"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke xv. 20). "Upon these two texts," said he, "I take my stand;" adding, "Nothing now remains but to endeavour to fall asleep as peacefully as possible in Jesus." He died at noon on Friday, November 13th.

LITERATURE.

LITERATURE of the Social-Science class is rapidly increasing amongst us: and almost every month makes an addition of some value to its stores,—of the most valuable when, like Mr. Blaikie's book,* it is the fruit of Christian experience. If working people are at the pains to procure and read so marvellously cheap a volume, they are in a fair

* *Better Days for Working People.* By the Rev. WILLIAM G. BLAIKIE, A.M., F.R.S.E. Crown 8vo., pp. xi., 268. London: Strahan & Co. 1863.

way towards better days. The attention Lord Brougham has recently drawn to it will not be found misplaced. Mr. Blaikie sets out with the statement "that it is an act and duty of piety to avail ourselves of all lawful means of lightening the burdens of life, and to be ever trying to find out those which are not already known. . . . It is a duty to God, to ourselves, to our children, and to society, to get rid, as far as we can, of all that hurts and destroys. We wish, in

the spirit, to encourage working men to seek for better days. We wish them to aim at more comfort, less work, better houses, better education, higher social standing." Mr. Blaikie pursues his aim through various interesting chapters—*The Sweat of the Brow; A fair Day's Wage for a fair Day's Work; Make the most of your Money; Health without Drugs; Homes versus Hotels; Home Sunshine; Reading and Recreation, and Holy Rest*. He grapples fairly, honestly, and wisely with the working man's difficulties and position, speaks to him as a friend who knows him well, and furnishes him with such abundant illustrations that the book is pleasant to read for its healthy anecdote alone. Employers of labour would be doing an invaluable service to themselves and to their men by circulating a volume like this.

MR. GARRATT* has added one more to the homiletic sketches of Elijah. There is little to notice in it but the object. It is written, the author says, because "God's glory is too much lost sight of by God's children. Truth has been sacrificed to peace, righteousness to expediency, and a diplomatic spirit, hardly lofty enough for States, has prevailed in Churches." It is a serious, well-meant little book, with many useful lessons; but falls painfully short of the dignity of the subject.

MR. GOTTHEIL'S volume † is an excellent effort in a right direction; painstaking, conscientious, warm-hearted, and kindly. It is free from those dogmatic faults that often prejudice Jewish readers against Christian writers, and is just such a work as might be circulated with advantage by Jewish missionaries. Evolving out of the Old Testament the necessity of Messiah, the sinbearer, it succinctly summarises His character and the Old Testament doctrine concerning Him, and concludes with an appeal to "every Israelite who loves the truth to solve the question whether Jesus of Nazareth, the Saviour acknowledged by Christians, is the Messiah promised by God, and looked for by the fathers and the prophets." Christian readers will prize it as a clear and interesting statement of Old Testament teaching, and Mr. Gill has done well in providing them with a readable translation.

Those who care for Mr. Brown's previous discourses will also read these. ‡ They have the same peculiarities, the same appearance of effort and labouring after new forms for old truths; yet they abound in passages of genuine eloquence. Less ambitious, they would have been better. He pro-

fesses to unfold this mystery of peace "as it standeth in the harmonious action of the Persons of the Godhead in the work of our redemption:—1. In the fatherly love of God, as declared by the Incarnate Son. 2. In the sacrifice of the Incarnate Son, the Lamb of God who beareth away the sins of the world. 3. In the in-dwelling of the Holy Ghost the Comforter, whom the Saviour departing sent forth. 4. In the great victory won by the Captain of our Salvation, expressed in the words, *I have overcome the world.*" These are the topics of the four sermons, which, with the preliminary one on the Disciples and their relation to the peace of which Christ spoke (John xvi. 33), make up the book.

MR. JUKES has already done as much for the spiritual interpretation of the Book of Genesis as is likely to be demanded in our time. Moreover, he has done it with the thorough ability of a scholar and a thoughtful and devout man. Nothing can be more ingenious than some of his analogies; even where they are strained and unnatural, they are redeemed by the happy instance of some profound truth; and, extravagant as his "Types of Genesis" will seem to many, and altogether wrong in its principle of interpretation, it contains much of the very best, purest, and most searching spiritual teaching. Mr. Fetherstone H. is unfortunate in following a writer so well master of his subject. He proposes to do for the spiritual aspect of the first chapter of Genesis what "a brother barrister, Mr. M'Causland," has already done for the geological. His "Primeval Symbols"* are to be "equivalent to setting up *mile-stones and sign-posts on the road to heaven.*" It is impossible to discover these useful helps, or indeed any landmarks, in this tedious book by evidently a good man. In the first section, *Chaos*, among other subjects, we have the utter ruin of man by the Fall, an exposition of various scriptures on that point, proof of it from experience, the work of the Spirit in conversion, resisting the Spirit, and an effort, through thirty pages, to prove that "the same Gospel which is preached to us in this life is preached to the heathen dead after their departure from this life and before the Judgment." The other sections are conceived in the same wide spirit, and are occasionally chaotic enough. It is to be regretted that the time spent on such laborious and impracticable books was not husbanded for the actual work and need of the kingdom of Christ.

"BLOSSOMS IN THE SHADE" † are very sweet and delicate little poems, the solace and expression of ten years of chastened suffering. The authoress,

* *Elijah the Prophet; or, Past, Present, and Future*. By the Rev. SAMUEL GARRATT, Minister of Trinity Church, Lincoln's Inn Fields. Post 8vo., pp. viii., 155. London: Morgan & Chase. 1863.

† *Messiah, the Hope of Israel and the Desire of all Nations, as set forth in the Sacred Scriptures of the Old Testament*. By the Rev. P. E. GOTTHEIL, Cannstatt. Translated by the Rev. JOHN GILL. Pp. 125. London: Jackson, Walford, & Hodder. 1863.

‡ *The Divine Mystery of Peace*. By JAMES BALDWIN BROWN, B.A. Crown 8vo., pp. viii., 199. London: Jackson, Walford, & Hodder. 1863.

* *Primeval Symbols; or, the Analogy of Creation and New Creation*. By WILLIAM FETHERSTONE H., Barrister-at-Law. 12mo., pp. 369. Dublin: Hodges, Smith, & Co. 1862.

† *Blossoms in the Shade*. By H. MARY T. With Preface by the Author of *Thoughts by the Way*. 24mo., pp. 92. London: Strahan & Co. 1863.

we are told, had scarcely passed the days of her girlhood, when she was seized by an incurable spinal complaint that made her "a prisoner and a sufferer for life." She bore her trial with great patience and gentleness, and daily grew up through sickness into a ripe spiritual beauty. Much of her time was spent in writing to those of her friends who had not given their hearts to Christ. Those who saw her found a wonderful charm in her presence; and "many will for ever bless the Hand that brought them within the sound of her voice." In editing these remains, her only sister has performed a pious duty, which she owed no less to the living than the dead. The verses are of no great merit, but some of them are certain to pass down to other generations among the treasures of our hymnology. The "Night Cry to God," "Night Cry to Jesus," and "Tiny Thorns," have caught the spirit of our older Christian poetry, and the little book will be valued by all whom God leads through the shaded ways of life. One or two stanzas will show the character of the rest:—

Tiny thorns
Are in my pillow;
Little boughs
Of weeping-willow.

When I sleep
Too much—they press me;
Then I wake,
And so they bless me.

Little thorns!
I would be grateful;
All the sins
Ye pierce are hateful.

Sharper pains
Assailed my Saviour,
Yet how meek
Was His behaviour!

O! I love
To be a sharer
In the grief
Of that Sincearer!

Leave not then
My downy pillow,
Tiny thorns
And weeping-willow.

THE QUARTERLIES.

THE QUARTERLY has an excellent review of Sir Charles Lyell's book on the *Antiquity of Man*. It is a cautious and clear statement of his reasoning, and conclusions, but written from an opposite point of view. It asserts that the relations of time to geological phenomena are still indeterminate—precise in one age, in another affording "conjecture without limit"—and that without any reason Sir Charles Lyell now prefers indefinite conjecture to the more sober statements of his previous writings. He hints that the peat in which the signs of man have been found, may have occupied 16,000 years in formation, and gives no reason why it should have been more than 4000. With regard to the remains in water-huts, kitchen-heaps, and peat-bogs, there is no scale of successive events common to them all, and the separate scales for each case are vague and

indecisive. As to the famous stone, brouze, and iron ages, "no general law of progression has ever been traced in human society, so as to determine periods of years by the shape, or substance, or uses of a tool." An estimate of the accretions in the plains of Egypt would give 12,000 years for the first burning of bricks, but then "no dependence can be placed on it." Lyell quotes the estimate of 100,000 years for the human bone found in the Mississippi sediment at Natchez, 50,000 for the skeleton of the New Orleans delta, and 10,000 for the jaws and foot-bones in the newer coral-reef of Florida; but he does not assert that they are right; on the contrary, he has hitherto refused to admit them, or the reasoning on which they are founded. The writer admits that the flint implements found in peat, gravel and caverns are artificial, but he states the problem of the beds in the Somme valley to stand only thus:—"They are supposed to be the oldest in which human remains have been found in Europe—older than the peat-beds which also contain remains of man in the same neighbourhood—and the age of some other deposits of peat in other countries has been estimated at 7000 years." The confused gravel-heaps prove the force and agitation of water, not the length of time consumed in their accumulation. If some of them are 80 or 100 feet above the river, it is as probable that they were uplifted by an angular movement affecting the whole valley, as that the river cut its way down from a high to a low level through indefinite millenniums. The gravels are older than the peats; but, "if to effect the improvement of the flints, on which already such dexterous handling has been performed, required nine times ten thousand years, what must we think of the human animal who, for all that period, has left no better marks of his ingenuity?" And the conclusion is, that "there is no warrant for proceeding many steps in this direction along a slippery path, over which time has gathered many shadows, and along which the torch of science sheds but a feeble and unsteady light." *Co-operative Societies* are heartily welcomed, as creating a class that will fill up the gap between the employed and the employer, and as "a movement eminently conservative in its tendency." It is asserted that, in trades where the employers are few and the workmen many, combination of the latter is necessary to put them on equal terms with the former, and even strikes are a sad necessity. But the healthiest form of combination is that of the co-operative society. In 1844 the Rochdale Association was formed by twenty-eight members—poor weavers, mostly—paying twopence a week; and its sales now amount to 150,000*l.* a year; while it has established a news-room, an excellent library of 4000 volumes, started a corn-mill and a cotton-mill, and pays its members an annual dividend of 10 per cent. Already there are 332 of these associations, with an aggregate of 90,458 members, a paid-up capital of 429,315*l.*, an annual amount of sales of 2,331,650*l.*, and a profit

of 165,000*l.* "A London society, returning more than 4000*l.* a year, began with *four shillings*, where-with a pound of tea was bought at the wholesale price and retailed among the members in ounces." In France the similar associations are chiefly for the conduct of various branches of trade; in Germany either *loan societies* (which have now a capital of 450,000*l.*) or *raw material societies* for the economical purchasing of raw materials, tools, &c., and doing a business three years ago of 150,000*l.* In England the co-operative principle is chiefly applied to manufactures: and generally these working-men's enterprises have stood the test of the cotton famine. *The Anti-papal Movement in Italy* is an intelligent commentary on Canon Wordsworth's *Tour*. It is mostly taken from the testimony of ardent Roman Catholics, of whom one, Canon Reali, says:—"The Bible is the least read, least sought after, and least valued book in Italy;" and D'Azeglio, that "no Italian, either in Rome or out of it, will any longer consent to be governed by priests." Collisions between the spiritual and temporal powers are of constant occurrence: fifty sees are thus vacant at present, and it is likely to be proposed to the present session of the Italian parliament to dispense with papal approbation in filling them. Poor country priests eke out their living by acting as innkeepers, coachmen, and waiters, or getting up tricks of superstition. In lieu of divinity, the young clergy stand examinations in the *Armonia* and *Civiltà Cattolica*, the two most bigoted and repulsive journals extant. Utter carelessness and infidelity are spreading with incredible swiftness; and of the 500 journals in Italy the *Armonia* can claim only twenty-eight as "Catholic." The writer believes that the people desire simply reform of the Church, and that the proselytising efforts of such "zealous Protestant communities" as the Vandois, the Free Kirk of Scotland, or the Plymouth Brethren, are mischievous. A little more knowledge of these "communities" would have prevented such confusion of them; and a little more acquaintance with their work would have shown that two of them at least are doing precisely what he thinks best to be done. Rejecting "a naked Protestantism" for Italy, the writer advocates the spread of information about the Church of England, and looks forward to a union with the Reformed Church of the country, quoting, however, from the conversations of a Benedictine of Monte Casino:—"Remember, that what you of the Church of England can best do to promote reunion of the Church is, not to join us, but to help us in our attempts to purify ourselves." It seems that able men, both in England and Italy, have been secured to conduct an Italian newspaper, which in tone is to resemble the admirable *Catholic Layman*. The number is closed by a paper on *The Church of England and her Bishops*, "three indicative lives" being selected,—of Stanley of Norwich, Wilson of Calcutta, and Blomfield of London, memorials in which "the history of our Church in these latter days is

not indistinctly written." "It cannot be doubted that it is a season of real and important progress. . . . Our churches have been restored: large provision has been made for works of charity: sisterhoods have been founded and matured: associations have arisen on every side for increasing church accommodation, the ministry of the word and sacraments, and the education of all orders and degrees amongst us." There is "the active stirring of a spirit of scepticism," but "we have little fear of the issue." The questions of the future are "political rather than religious." "They relate to the increase of and the appointments to the episcopate; to the measures and degrees of self-government to be allowed or encouraged in the Church; with all the other questions this involves, of reformed canons for her discipline, and new or adapted services for her need."

Among the various political articles in the EDINBURGH, there is one on a vexed ecclesiastical question, "*The Colonial Episcopate*." The writer maintains that the "vast majority of the laity of the Church of England believe a church governed without bishops to be just as truly and essentially a church as one governed by them,—Dr. Candlish to have just as much divine right as the Archbishop of Canterbury. "They know that many a reformed community which has no regular episcopal government is in externals a good deal nearer the model of apostolic churches than their own: their preference for episcopacy is simply rationalistic." From such a stand-point the writer views the enormous extension of the episcopate of late years simply as a question of debateable policy; and considers that what is wanted is not a bishop for every islet, but a modification of the law of the Church, to enable a bishop's duties to be executed by inferior officers in cases of necessity. The missionary bishops are regarded as a dangerous, or at least hazardous, innovation, and of so little need, that "it was by the efforts of Protestant missionaries of many denominations, long before Protestant missionary bishops were dreamt of, that a Christian Church was raised in Polynesia which has more nearly brought back to us the image of the primitive ages than any other society reared in modern Christendom." The insignificance of the colonial sees is affirmed to be an evil aggravated by the assumption of territorial titles which have no validity. "There is something peculiarly untoward in the manner in which, in her quality of State Church, the Church of England arrogated to herself the right of creating territorial dioceses in lands not heathen, but conquered from powers of other Christian persuasions." A colonial bishop, without much employment and without any constitutional power, is "locomotive and restless," and has a strong temptation to come home: a scandal is thus created, and "seems annually to increase." The Church of England in the colonies has no legislation, for Parliament will not legislate for the colonies; and no executive government for eccle-

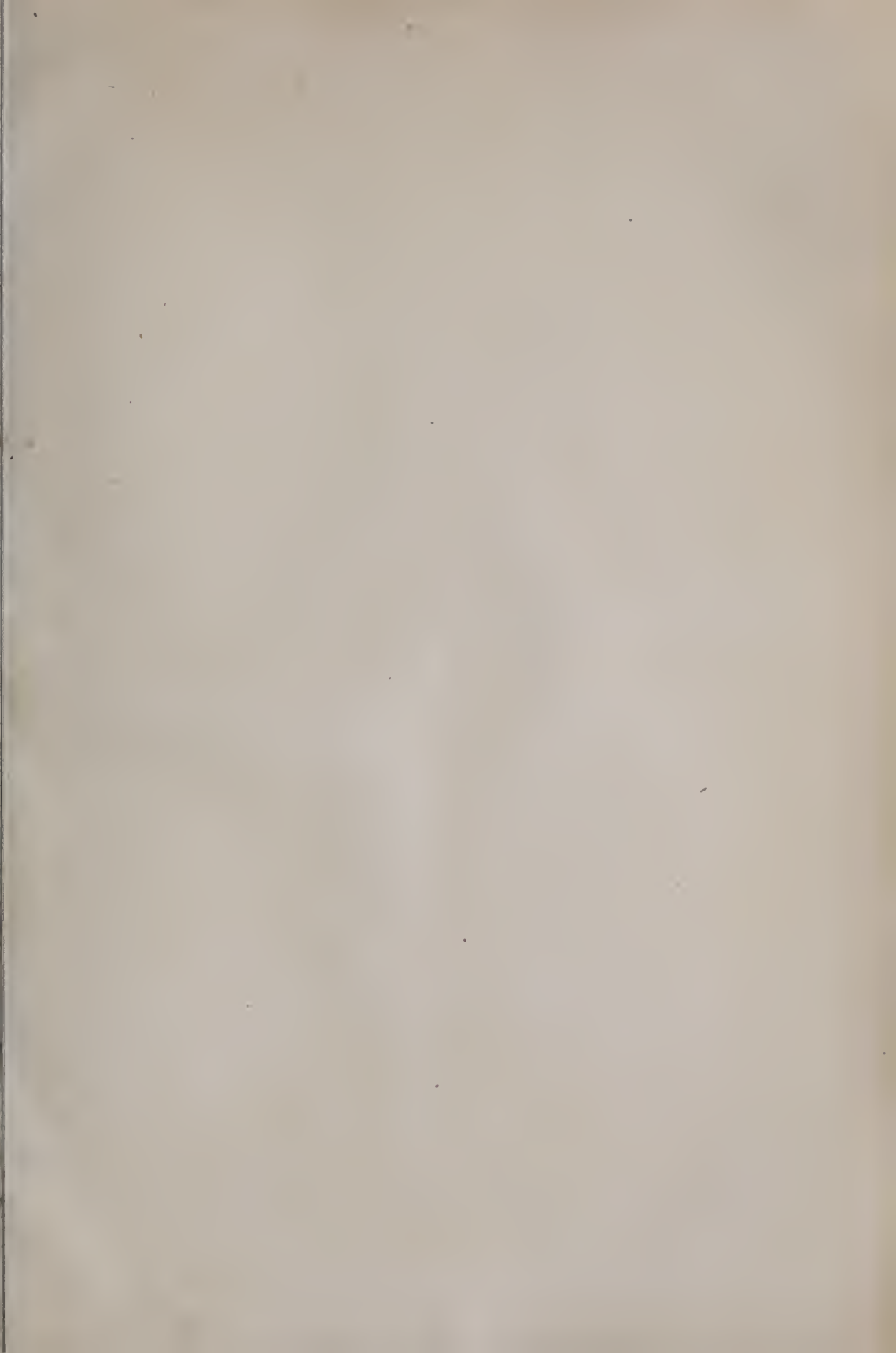
siastical law is supposed to exist in the colonies; and the bishop may therefore be without legal or constitutional power. To rectify this, colonial legislatures have been appealed to; and in Canada and Tasmania have granted to a mixed synod of clergy and laity regulative powers both of discipline and the management of property. A similar application in South Australia has met with more opposition, as the colony was founded on Anti-State-Church principles, and shuns the bare name of a church, even in the recital of an Act. After reviewing the story of Long *v.* the Bishop of Cape Town, as a case in point, the writer concludes that Parliament should "pass an organic law, enabling the Anglicans of every colony to frame for themselves the policy under which their Church is to subsist."

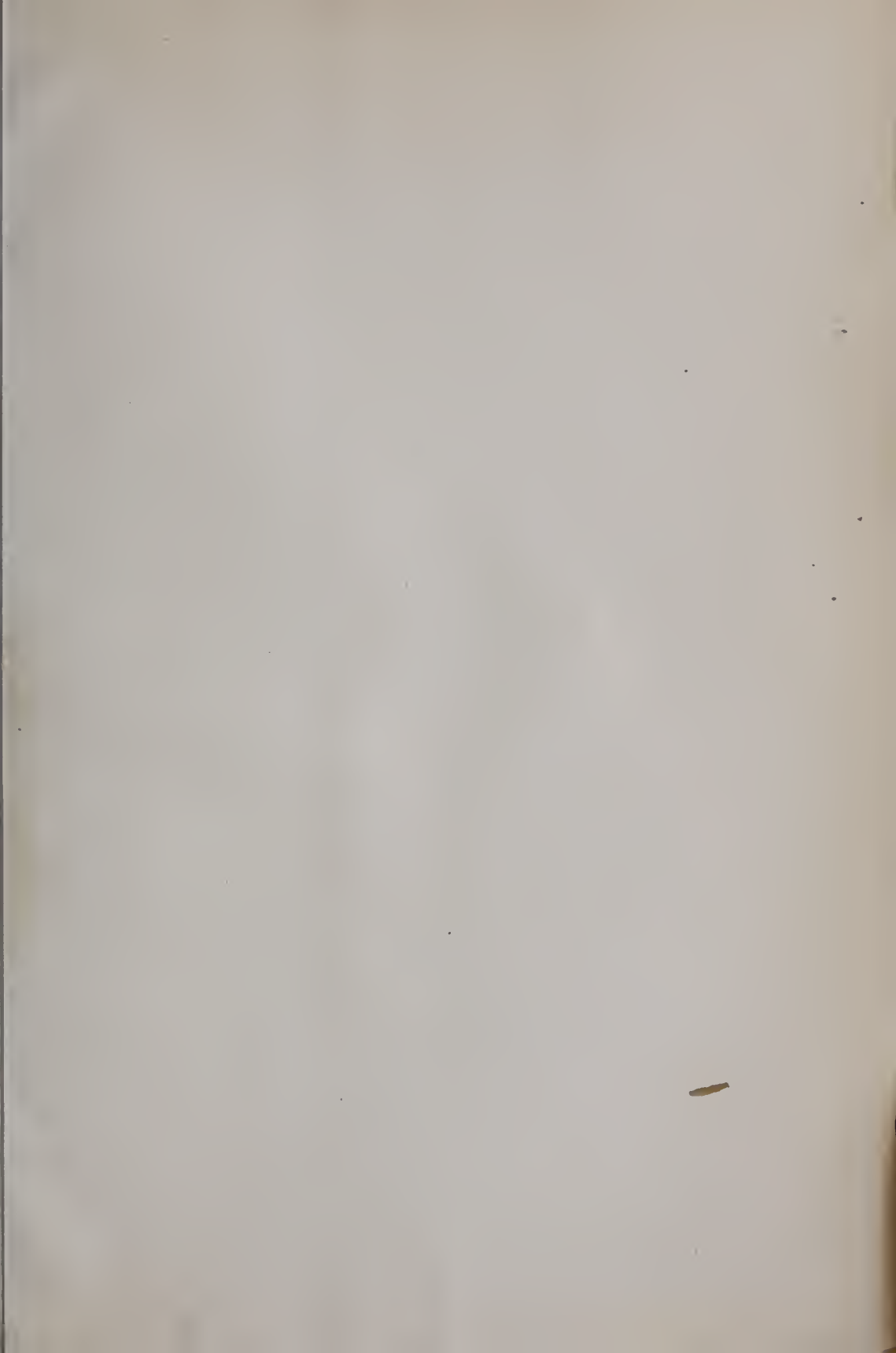
The most timely article in the LONDON REVIEW is a quiet and thorough review of the works of Yschokke. The *Meditations in Life and Death*, and others forming these writings, are introduced among us with high sanction. Yet Yschokke was a confused mystic, who scarcely believed the Atonement, and altogether denied the existence of an evil spirit. The articles on *Farrar's Banymton Lectures*, *Howitt on the Supernatural*, and the *Sinai Bible* are interesting and careful.

In an article on the *Recent Criticisms of the Old Testament*, the NATIONAL REVIEW advances towards the front of the present free-thinking movement. We are informed that "A week's candid searching of the Scriptures might bring any reader within reach of a hundred self-contradictions"; and among some similar statements it is said, that the Song of Solomon is "a little idyl, pastoral, perhaps pretty, not rigidly decorous throughout." Much is made of the theory that the Elohist documents are idolatrous as distinct from the pure monotheism of the Jehovistic; that they are tainted, in fact, by intercourse with the idolatrous tribes in and about Canaan; and that, as the Elohist Psalms are mostly for public worship, the priesthood must have regarded this orthodox idolatry (!) with complacency. In sketching the modern schools of Old Testament

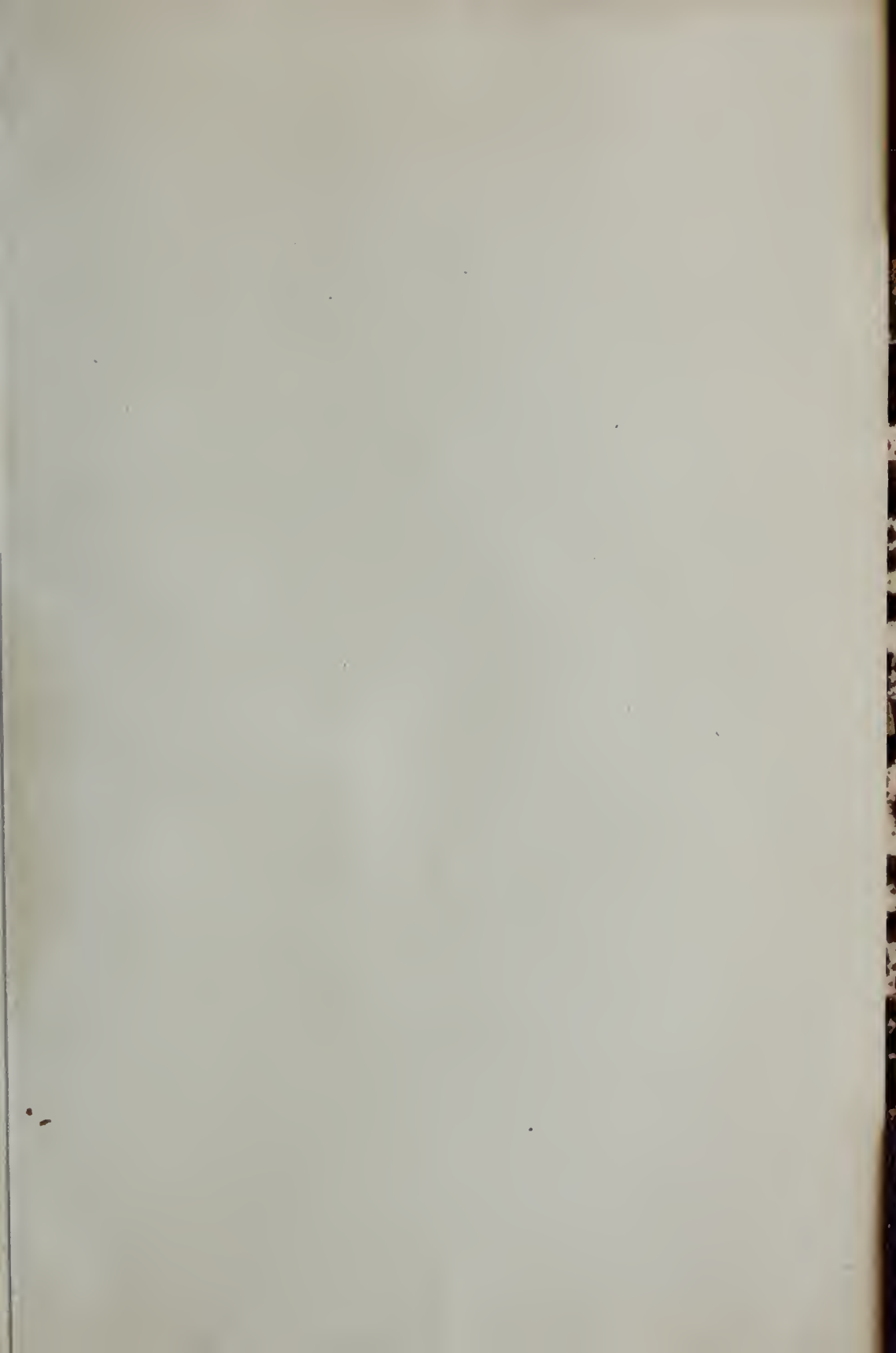
criticism in Germany, the writer omits such names as Auberlen and Böhl, anxious to make out that scholarship is on the side of doubt; and while due prominence is given to names in other departments of theology belonging to this party of progress, such men as Dorner, Nitzsch, Lange, Riggenbach, Gess, and others are passed over. The writer exhausts much praise upon Dr. Davidson's book, the matter of which he commends, while charging its style with a faulty and petulant dogmatism. Neither Kingsley nor Stanley go by any means far enough. Indeed, since the *Gospel in the Pentateuch*, the first is in grievous error and moral delinquency. Colenso is the hero of the hour, and the writer urges him on to yet greater achievements. There is an able criticism of *Renan's Life of Jesus* in the same number, and written on the same principles. Every attempt, it is said, to write the life of Jesus implies an opinion that the four Evangelists have not been finally successful in their task—a singularly bold way of bringing all the harmonists to the side of M. Renan, whose volume is "brilliant and impressive," conceived in the spirit of a divine philosophy," whom "we have to thank for a definite conception of the individuality of Jesus." Yet even M. Renan is fallible. His acceptance of the Johannine Gospel, in which the writer considers that the figure of Christ is already pale and characterless, is held to be a grave error, and is gravely combated. His assumption that John is guilty of falsehood for the purpose of self-exaltation meets with rebuke. It is even acknowledged that when, by M. Renan's process, the Gospel "is discharged of all its miracles and all its discourses, the residuary shreds scarcely retain any characteristic value." Now we are taught that "his platonism in taste does not restrain him from cynicism in morals. His imagination lingers in the upper world of divine idea; but his belief keeps its footing on the ground, and trusts no power but the mixed motives of an infirm and self-deceiving humanity." Happy for those who do not depend on cynical authors and progressive critics for their conception of Christ, but see Him by faith as He is offered to them in the Gospel!









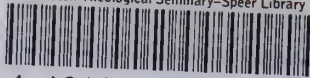


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